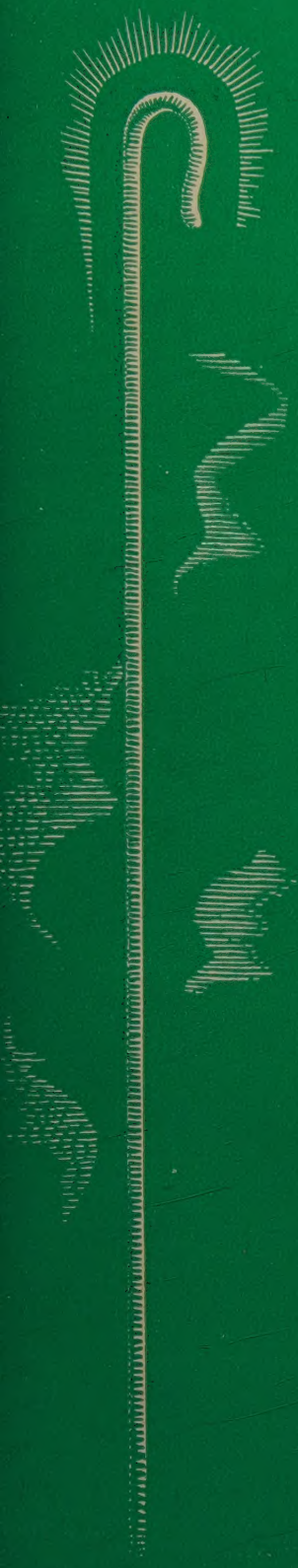
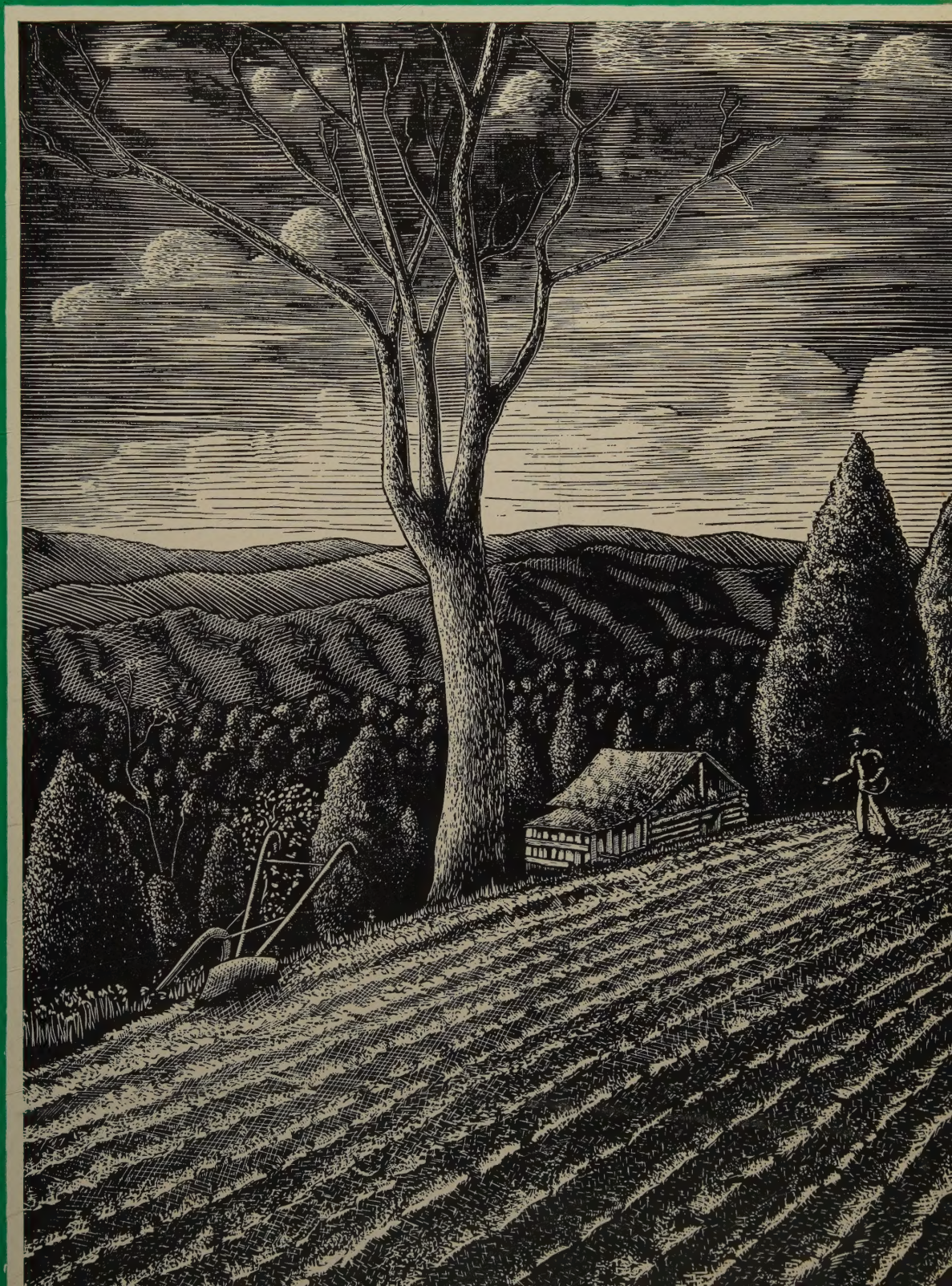
The Pastor

MAY • NINETEEN AND FORTY SIX





The Pastor

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THE COVER is from a woodcut entitled "Springtime in the Hills," by Artist Ernest A. Pickup of Nashville, Tenn. This is the third consecutive month in which THE PASTOR has used his unique woodcut art for its cover theme. Mr. Pickup has designed other illustrative motiffs for the magazine. On numerous occasions, he has won national awards for his rare, descriptive woodcuts.

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EDITORIAL

"For I Was Hungry . . ."

THE Children of Light and the Children of Darkness are being separated into their respective camps these days as every appeal is made for aid to the world's destitute. On the one hand are the persons of compassion, supporting magnificent relief missions and encouraging everywhere their works of faith, hope, and charity; on the other hand are the cynical and unconcerned folk who disregard the world's agony—those persons who, in the words of the newsmagazine *Time*, are "in no mood for sacrificing."

The New Testament, which in some ways is a very, very dogmatic Book, speaks very decisively about those of us who are "in no mood for sacrificing." Americans might read such parables as the Rich Man and Lazarus, the Good Samaritan, the Rich Fool, and the Judgment of the Son of Man, and know that these parables are talking about us. The Parable of the Judgment of the Son of Man, for example, is concerned to tell men how to live here and now, but it dramatically lifts the curtain on the last judgment, when *all nations* shall be gathered for division, as a shepherd divides his sheep from the goats. In Jesus' parable, the people who receive their reward *prepared from the foundation of the world* are the people who, having seen their fellows in distress, have put compassion into action. In this very dogmatic parable, also, the people who are accursed are the people who have ignored the plight of their fellows. It is as though He is saying, "Depart from me, ye Americans who clothed dogs in mink fur and fine lace while Europe's and Asia's children rummaged for rags in the refuse dumps. Depart from me, ye Americans, who turned the farmer's grain into alcoholic beverages while the world's destitute searched for rancid crumbs in garbage cans. Depart from me, ye Americans, who thought only of your higher prices and your profits while Indians and Italians and French and Poles fainted and died, as hungry and cold they tried to work their war-ravaged fields. *For I was hungry but you never fed me, I was thirsty but you never gave me drink, I was a stranger but you never entertained me, I was unclothed but you never clothed me, I was ill and in prison but you never looked after me.*"

Unfortunately, the Church in our time has been reluctant to preach this parable in all its severity. We have recoiled, we say, from the literalism of other days. We have talked much about love and reward but little about justice and judgment. But we ought to know that, by bucking up men's desire for a sissy, immoral religion that says nothing of justice and judgment, we have lost their respect and their interest. They would not understand an Isaiah or a St. Paul, even if they had one in their midst. Having been coddled and flattered for years and told how innately good and lovely they are, they could not imagine that their lives are under divine judgment.

Nevertheless, it is time for the Church to preach the truth about "our national sins and miseries"—just as Wesley did in his time. It is clear that the majority of politicians will not tell the truth.

Our country has come out of the war possessing unprecedented power. Her cities were not bombed, nor her countrysides scourged by armies. Though she spent recklessly of her resources, she emerges as a rich nation still. But in the face of world-wide famine, our country has released food controls and shamelessly fallen behind in her responsibilities to the destitute of the world. Promised deliveries of food are lagging, while millions starve. Workers with UNRRA and various religious agencies, who have seen the plight of Europe and Asia, are amazed when they contrast this plight with the present-day self-indulgence of the great majority of Americans. These workers have been outraged at the almost unbelievable waste of Americans in the face of the world's need.

Meanwhile, our national leaders continue to debate over half-way measures, as though they were afraid to call upon the people for sacrifices. It seems clear that if Americans achieve a will to make any system of relief work, the churches must take the lead. We must enter our classrooms and our pulpits to call for the return of rationing and other rigid food controls. We must denounce the flabby policies of political leaders, who respond to every irresponsbile pressure of selfish groups, and we must call upon our government to support effective action to relieve hunger abroad. In view of the amazing achievements of the Republic during the war, thoughtful persons know that our leaders must be kidding when they say that America has done all she could do to stave off famine abroad.

But the churches must themselves see that their original aims for overseas relief and rehabilitation were too low. We must call on our people for sacrificial giving. We must reexamine our needs and our budgets and raise greater portions for the restoration of religious life in other lands, as well as greater portions for immediate material aid. These tasks of the churches will test our sincerity as nothing else could.

The Springs of

Not the method, not the strategy, but the motive of evangelism is the most crucial concern, says William Andrew Keese, in this plea for the Church to recover its lost faith. He read this paper before the Methodist Preachers Meeting in Baltimore, Md., where he serves Grace Methodist Church.

THE NEED for an aggressive crusade to win new converts to the Christian faith is as obvious as it is urgent. Sixty million of our fellow citizens in the United States have no affiliation with any religious group, Protestant, Catholic, or Jewish. Two-thirds of rural America is unchurched. Forty per cent of our grade-school children do not know what a church or a Sunday school is. Eighty per cent of our high school students participate in no religious activity, attend no religious services, own loyalty to no religious group. Upward of ninety per cent of our college students live in self-satisfied indifference to organized religion. Four out of every five Americans never cross a church threshold except for weddings, funerals, and Easter services. During the war-time migration of populations the churches lost track of a million members.

Statistics, of course, do not tell the full story. The waning influence of the Church cannot be set down on graphs and charts. Practical politics gives slight attention to the opinions of church people in these times. Business regards religion as an unrealistic attempt to build Utopia in a hard, tough society. Labor, as a class, is almost lost to the Church. Secularism grows like a cancer in our schools, our social services, our very culture. The only religion approved by the intelligentsia is that insipid and specious humanism which finds all human hopes and resources resident in man himself.

Even in the Church, Christianity is altogether too rare, many professing Christians differing not the slightest from their pagan neighbors in morals, in philosophy, or the awareness of God. Whatever the explanation, the tragic truth is that today the Church, even though it is, as some contend, somewhat stronger than a generation ago, is still far below what it should be in numerical strength or moral and spiritual influence.

Our only hope lies in vital, militant evangelism. The Church must go to the people. That means personal, face-to-face, man-to-man effort. We can no longer safely depend on the birthrate: it is too low to maintain our present ratio to the general population. Nor can we rely only on religious education, desirable, profitable, and necessary though that may be. It is too limited, too slow, and doesn't touch the unconverted homes in the community. Mass revivalism is likewise inadequate. The people we want to win just do not come to church. The Church must go to them.

Such is the strategy behind Methodism's Crusade for Christ. We have set for ourselves the goal of one million new members. Schools of evangelism are being conducted. Prayers are being offered. Community surveys are being made. Laymen are being challenged to go out, two-by-two, and invite men to Christ. History and experience justify this method. Our hopes for the future are wrapped up with it.

Success, however, cannot come by organization alone. Technique does not spell triumph. More than method, we need motive. Plans will all fail unless we possess the passion. Our evangelistic success depends on our evangelistic spirit. Worldliness, indifference, formalism, timidity have all stanched the springs of evangelism. It is our first obligation to open the flow again, that the thirst of the world for the water of life might be quenched. What are the springs of evangelism? Where can we find the drive and dynamic for the main business to which we are called, the winning of men and women to Christ?

We must find our evangelistic impulse, first of all, in a recovery of the essential Christian experience. Evangelism is not a program or a project that can be planned and launched by majority vote. It is a spirit, a contagion, a passion which must be born within. Many church activities can be sustained by a sense of pride in the organization, a desire to share in its success, a feeling of loyalty to our fellows. But this, the primary work of the Church, can be sustained, not to say begun, only by an intimate, unforgetable, enriching experience of the abundant grace which Christ bestows upon us. If a man is a stranger to that experience, it matters not how loyal his churchmanship, he cannot commend Christ to others. If, on the other hand, he knows the release and renewal and re-enforcement of soul that Christ offers, he cannot keep it to himself.

Such is the constant story of Christ's kingdom. The first natural impulse of the newly-awakened soul is to share his new life with others. Andrew is introduced to Christ, finds in Him the fulfillment of all his hopes, and immediately *findeth his own brother, Simon, and saith unto him, We have found the Messiah!* And

Evangelism . . .

By WILLIAM ANDREW KEESE

he brings him to Jesus. A woman of Samaria meets Jesus at the well, finds in Him the living water which springs up unto everlasting life, and, forgetting her reason for coming to the well in the first place, leaves her waterpot, hurries back to the city, and tells all she meets, *Come, see a man who told me all the things which ever I did: is not this the Christ?* And many of the Samaritans of that city believe on him for the testimony of the woman. Saul of Tarsus, the persecutor of the Christians, is apprehended on the Damascus road by a blinding vision of the Risen Lord, but his eyes are opened to behold the Saviourhood of Jesus, and his heart to receive Him, and "straightway," we are told, *straightway he preached Christ in the synagogues.* John Wesley, the proud and punctilious Oxford don, finds Christ in a new and liberating way, there in the house in Aldersgate Street, and immediately, he writes in his journal, he stands up openly to testify to what he then first feels in his heart, and goes out to be, in Richard Watson Gilder's fine phrase, "The very soul that over England flamed. . . ."

These are no exceptions. Their reactions are normal. The glory Christ sheds about us, the riches He bestows upon us, the new life He breathes within us, become a glad contagion. We cannot keep them to ourselves. We must tell others the good news.

The Church today must look to its own inner life for the reason for its evangelistic impotence. When our zeal lags and sags it is because our spiritual vitality is low. We have not kept alive the thrilling awareness of Christ. We have forgotten the difference Christ has made between even the noblest heathen civilization and our Christian culture, or between a life without God and one surcharged with spiritual meaning, and we no longer cry: *He brought me up out of a horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings: And he hath put a new song in my mouth.*

The expanding vistas of the religious life may beckon to us, but we forget it was Christ who opened our eyes to behold them. The way of righteousness may stretch on ahead of us, but we forget it was Christ who led our feet into those pleasant paths. Our lives may be joyful and secure and full of hope, but we forget these things are the unsearchable riches which Christ only can give. We have locked the Pearl of Great Price up in a casket. We have let the Gospel become a familiar, household tale to which we no longer thrill.

The success of our evangelistic movement depends, therefore, upon the revival of the Church itself. The eyes of the unbelieving world cannot be opened until we are heard to say, *One thing I know that whereas I was blind I now see.*

II

Again, we must find our evangelistic impulse in a rediscovery of the elemental Christian evangel. At the risk of over-simplification, it may be stated that the evangel is the heartening story of One who came to seek and to save that which was lost. The elemental fact of the Christian gospel is that it promises salvation to those that are beyond self-help. Perhaps we need to rethink the meaning of that word "lost"; and most certainly we need to enrich and enlarge our concept of salvation; but the basic fact is unchanged: Christ came to save the lost. The Gospel shines against a black background of spiritual ignorance and moral failure. Men are perishing; Christ rescues. Men are sick unto death: Christ heals. Men are defeated: Christ makes victorious. Men are enslaved: Christ emancipates. Men are dead: Christ imparts life. Men are lost: Christ brings them home to God. That—all of that—is the urgent Gospel.

Unless we believe it—believe it implicitly—the springs of evangelism will dry up and fail. The tragedy is that we no longer believe it with the old assurance. Back there in the old barbarian world, and even today among the millions of Asia and Africa or the unwashed masses in city slums, it is no doubt true that man is doomed. But isn't it too much to ask us to believe that modern man, with his refinement, his science, his well-ordered life, is lost, without God and without hope? Such is our contemporary attitude. It has become impolite even to use the word "heathen"; to talk about anyone being lost is to brand the speaker as a mediaevalist. Perhaps we do not seek to convert sinners from the errors of their ways because we no longer believe that to do so is to save a soul from death. We look upon Christianity as an elective; you take or leave it, as you please. It is a luxury, not a necessity, undoubtedly an enricher of life, but not the gift of life itself.

All of which is nonsense, and a shallow perversion of the Christian faith and of the facts of human life. We need not rekindle the fires of hell to give meaning to that word "lost." Dr. W. E. Hocking, of Harvard, is no "hot-gospeler," but speaking of modern man, confused by the tragedies of life, hurt by the inhumanity of his fellows, he concludes:

> "In so far as we feel in ourselves this lack of confidence, this absence of certainty, this fear of calamity and death, this ser-

vitude to chance, this rebellion, this poor guesswork of questions thrown into the void and receiving no answers, we are "lost."

To be lost is to have missed the way, to be unable to find your proper place, to be frustrated, to be hindered from realizing your possibilities. Our society is full of lost souls, men who have become embittered by sorrow or disappointment, people who have become confused by the riddle of life, folk who are hounded by fear and envy and doubt, lives that are crushed by adversity, and souls that have been ruined by plain old-fashioned Sodom and Gomorrah sin. Read the papers, or go to the courts or police stations; or think of the folk who live in your block. Our world is overcrowded with souls who are lost in doubt, in selfishness, in fear, in uselessness, in vanity, in animal indifference to the higher things of life. The background is still black as the pit. The gospel light is still needed. The mediaeval hell may have been frozen over, but the hell of broken lives and lost opportunities, and unrealized capacities, and frustrated aspirations, and moral decay still burns like inferno.

I repeat: unless we believe that, our urgency, our dynamic is gone. Nor must we go to people only with the promise of "pie in the sky by and by." The salvation Christ brings specializes in transformation before transportation. It is no negative thing. It saves us from by saving us unto. It gives wholeness for illness; purity for impurity; strength for weakness; joy for despair; confidence for doubt; an awareness of God for an estrangement from God; life to the soul for spiritual nothingness. We do not offer Christ as a way of escape only; we offer Him as a way of discovery. We preach no legal acquittal, merely; we preach a moral and spiritual renewal. Forgiveness is the first blessed experience, but only the first; a transforming friendship follows and enriches all of life. An assurance of God, an ability to stand up beneath the hardest blows of fortune, a companionship with Christ, a life of usefulness in the service of others—all that, and more, is what Christ yields. Is there any person who does not need it?

III

Once more, our evangelistic impulse must be found in a recapture of the evangelical concern for people. Knowing what Christ has done for us, and what He can do for others, we must love them enough, care enough, to bring them to Him. We must possess something of the spirit of Moses, who prayed to be blotted out if that would save his people; of Jeremiah, who became a man of sorrow and acquainted with grief for the sake of his generation; of Paul, who became all things to all men that he might save some, and was even willing to be accursed from Christ for his brethren, his kinsmen after the flesh; of Catherine of Siena, who avowed her willingness to endure hell forever for those for whose redemption she prayed night and day; of Joan of Arc, who prayed, "If to save lost souls from the torment of eternal banishment from Thee, I must devote my own soul to everlasting banishment, then, O God, let everlasting banishment be my lot"; of George Tyrrell, who declared he did not want to be saved in the minority but to go on toiling in the agonies of the redemptive throes until the last sinner was saved; of John Knox, who cried in anguish, "Give me Scotland, or I die"; of Jesus Himself, who having loved his own, loved them unto the end, even though that end was a cross.

All these great sons of the Kingdom loved mankind, because in them they saw the image of God, distorted, marred, hidden, perhaps, but still an immortal soul, in need of and capable of redemption. We of lesser stature must in our degree share that passion and concern.

A patrol plane soars out over the vast grey stretches of the Pacific. One of its crew reports a small object off toward the south. The pilot drops altitude, the glasses are focused, and the object is identified as a life raft, adrift. A radio message is sent to base; a destroyer rushes to the location; and a seaman is found on the raft, alive but insensible, wasted by famine, a mere skeleton. He is taken aboard the destroyer; he is placed in the sick bay; medical corpsmen work over him, and at last their efforts get results. The man twitches, and moves, and opens his eyes. A luster comes into his eyes as he realizes he has been saved. He opens his lips to speak, and the attendants bend over him to catch what he says. In a voice weak and hollow, almost inaudible, he says, "There is another man, another raft!" Saved himself from the living hell of the blistering sun and the withering thirst, his first thought is of his mate, out there on the raft.

This is the lost chord of our Christian religion. This is the failing spring of our evangelism. We are willing to be saved in the minority. We regard Christian discipleship as the private affair of each man. We esteem it an impertinence to show interest in the religious state of others. Our old sense of urgency, of the necessity of Christ, of the poverty of a soul without God has gone, and with it our concern for the souls of our fellows. If our neighbor were sick, we would help where we could; if he were unemployed, we would offer assistance; if he were lonesome, we would introduce him to friends; if he were in sorrow, we would extend our sympathy; if his house were on fire, we would risk our own safety to help get him out of it.

Isn't a soul without Christ in just as much need, sick with an illness only the balm of the cross can cure, unacquainted with Him who is the sinner's constant Friend, impoverished with a penury no material wealth can relieve—*wretched, and miserable, and poor, and blind, and naked,* as the Scriptures put it? And haven't we been made whole by a Physician we should gladly commend; haven't we found a service in which there is perfect freedom; haven't we come upon "unsearchable riches" whose value no man can assay; haven't we met a Friend whose love is transforming, whose company is a supreme delight? Then let us remember, somewhere in our acquaintance, there is another man, for whom also Christ died, who, without Christ, is lost to spiritual development and eternal peace.

These are the springs of evangelism: a personal experience of Christ: a conviction that without Christ men are lost in a very real and terrible sense; and a deep and personal concern for "the other man."

"We Are New Here"

By ROY H. MURRAY

America's great wartime migrations, and what the Church can do for the migrants—these are the concerns of Roy H. Murray in this discussion of evangelism in the Northwest. Formerly pastor of rural churches in the Pacific Northwest Conference and active in the work of the Commission on Town and Country Work (Federal Council of Churches), he is now editor of *The New Century Leader*, Elgin, Ill.

"CAN I come in," asked a pleasant voice with a Southern accent? Recieving an affirmative answer, a young woman entered the room and explained that she had arrived that day to work on the project and was looking for a church meeting. She wanted to write home to her mother that she had attended a service on her first day in the North.

The newcomer was admitted to the group sitting around the room. It included a district superintendent, a Methodist pastor, and a few laymen who had met to plan for the Christian church life of tens of thousands of people who were moving into the region around Richland, Wash., to construct and operate one of the two atomic bomb plants erected by our government.

This is the way migration ought to work out. The migrant joined the Christian fellowship of the new community at once and reported the fact back home. The new community was ready with welcome and plans to greet the migrant, and to include her at once in the life of the church.

It is said that nearly one out of every five citizens of the United States have moved to a new community since 1940. That is a large migration. Its effect upon church life and the spiritual health of the people involved has not yet been carefully essayed. But it is clear from many individual experiences that a vast number of members have been lost to the Church and almost as many have lost or are rapidly losing the reality of their Christian faith through their separation from a church home. Seeing their churches suffering injury, and the souls of their people in jeopardy, thousands of pastors in city and country have enlisted their ingenuity, their strength, and their prayers in an effort to solve the problems of population change.

The Pacific Northwest has been the destination of a steady stream of migration for more than a century, since Marcus Whitman and Jason Lee drew the attention of the nation to its towering mountain peaks, its tumbling waters, and its fertile valleys. This migration was greatly augmented during the depression when people in great numbers left thickly settled and drier regions for this promised land.

Many of these newcomers were farmers and found land for a new home and a new start in the numerous green valleys and mountain meadows of the Northwest. Others undertook to clear a piece of logged-off timber land for a farm. Wheat ranches and fruit orchards, with their heavy demand for seasonal labor, attracted others, many of whom have had a precarious and uncomfortable existance ever since living in the inadequate housing provided for seasonal workers. Still others settled in rural villages of the region to work in warehouses, lumber operations, and other industries which serve the rural population. A few located on small bench farms nestled in the sides of mountains and canyons, farms which once provided comfortable support for a family but which have become almost a liability since, in recent years, they must compete with heavy machinery on larger, more efficient farms.

In the middle of the summer of 1933, Congress authorized the erection of Grand Coulee Dam in North Central Washington. The site is in the center of an extensive farming and grazing region far from the nearest city. Three rural Methodist churches are at work within twenty miles of its desert location. The pastor of two of them began at once to plan for and give his services to the vanguard of the 15,000 persons who came to work on the project and to provide goods and services for them and their families. These people, some of them professional construction workers, and others driven to this work by unemployment, were cordial in their reception of pastoral services for themselves, and hikes and parties for their children.

As the stock for the first lumber yard at Grand Coulee was being unloaded this pastor made his first pastoral call in the region, on the wife of the proprietor. She soon helped him to organize a Sunday school and later a Ladies' Aid Society which began at once to work for a church. The Grand Coulee Community Church has recently celebrated its twelfth birthday on the anniversary of the first sermon preached by that pastor in the little school house provided for the growing child population of the community, and used also for the Sunday school.

While many of these migrants had been active in the church life of their home community, the tensions incident to moving to a new community and the absence of friends and relatives who expected to "see them at church," along with the unsettled liv-

ing conditions of the place, allowed many of them to break these habits.

Patient and tireless pastoral work was found to be the first essential in serving these people. Christian fellowship, provided for women and youth and even for the entire family, filled a spiritual need and opened their hearts to the Gospel claim. Opportunities to serve the church and Sunday school in some capacity helped to restore the Christian experience of former days. Pastor and denominational leaders learned from this project that new people require patient and tireless attention before they can be brought fully into the life of the church.

Casting a Wide Net

The Rev. Claude Brown, for a number of years pastor of the Cottonwood Nez Perce parish in Central Idaho, visited regularly about a dozen communities within forty miles of his two towns. Many of these were on inaccessible plateaus or in distant mountain valleys. Some of them had once supported a church but were now too small to do so.

Pastor Brown enrolled as many of these families as possible in a Mail Box Sunday school. To each family he sent his church bulletin and other reading matter, and in addition a quarterly package of Sunday school literature, graded to the age of the family. He planned to call at least once a year in each home and to hold a meeting once a quarter in a home or public building in each of nearly twenty neighborhoods. At these meetings he would show slides and bring devotional messages as well as share in an evening of fellowship.

Anatone Parish occupies the extreme southeast corner of the state of Washington. The pastor, the Rev. Guy A. Lewis, is the only minister and serves the only church in an area larger than many counties. He has obtained a mailing list with the help of merchants, bankers, and mail carriers, which includes as nearly as possible every family in the territory. He tries to reach them as often as once a week with his pastoral letters and enclosures which he gets from the boards of his church and purchases from other sources. Many of these people, whom he has not yet seen, call upon him when they need a pastor and often turn up at his public services on Sunday morning. They say, "This is the first time a preacher ever did a thing for us."

In many communities like these, the people were migrants a third of a century ago. But so far as the church is concerned they are still in the same category with new migrants. Many live far from a church, on roads that are impassible for a part of the year. It is not easy for them to attend services or for the pastor to visit them. They are not known to any pastor or considered a part of any parish. They are lost sheep and no shepherd has missed them when counting his flock.

About two years ago the Washington Council of Churches made the beginning of a church census of the rural area of the state. The report of the survey gave a general picture of the number of unchurched rural persons in Washington and Northern Idaho. But no one knows who they are or just where they live.

The Pacific Northwest Annual Conference at its session last spring, adopted a program presented by the Commission on Town and Country Work. It called for a survey to be made in every rural Methodist parish in the conference and a map to be drawn that will show the extent of unchurched rural territory and the names of unchurched rural people within reach of each rural Methodist church.

It is the conviction among rural pastors of this region that the first step toward winning migrants is finding them and locating the places where they may move in the future.

The home missions programs listed above, and many others that could be added, have been planned largely on the initiative of the pastor and financed out of his pocket. Local churches, for various reasons, have not seen fit to provide their pastor with office and travel expense for such work. Since no conference body has authorized those projects, none has felt a call to support them, save as the district superintendent can do so out of his limited funds. Either because it has not been considered important or possible, these projects have not always been continued from one pastorate to another. These features, too, it is hoped, can be corrected by the Commission which is the official representative of the Conference on rural church matters.

Every rural pastor has heard a timid, "We are new here," as he knocked on the door of a newcomer. He knows too that that is often a strong barrier erected to shield the newcomer from the strangeness of the community. But that makes it no less a barrier that shuts out the saving glow of Christian fellowship.

The rural pastor who ministers to migrants realizes that the personal relations of himself and members of his congregation are the most fruitful means of service to these strangers. His own pastoral calling is of first importance and may have to continue for a long time before its results can be seen. Christian fellowship offered by the Woman's Society of Christian Service and mid-week services with social, educational, and devotional purposes come next in the list of means for winning strangers. Work with the children and youth of these families is always rewarding. When they live near enough to come to Sunday school and youth fellowship meetings, or if they can be brought in by a bus service, they are easily interested.

When distance is too great a barrier, it is possible to provide special youth services once or twice a month at a central point. Or the pastor or one of his helpers can conduct neighborhood social and devotional meetings in a home, school house, or Grange hall. Attendance at a district or mid-winter institute has special value for these underprivileged rural children. Daily Vacation Bible Schools furnish a well known means of work with children and they are adaptable to almost any rural region.

Finally, these migrant families must be kept in the center of the evangelistic plans and prayers of the church and its pastor. These are often the families where the children of the community are found in greatest numbers. It is these children who, as they reach maturity, swell the population of the cities. These homes must be definitely won for Christ.

The Atomic Power of the Church

A Sermon for Pentecost

By JULIAN C. McPHEETERS

The priority claim of the disciples was that they tarry to be baptized with the Holy Ghost. This was the atomic power of the Church, and the first command for this and all ages, maintains the pastor of Glide Memorial Methodist Church, San Francisco, Calif., taking his text from Acts 1:8.

Text: *But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witness unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth.* Acts 1:8.

PENTECOST is the atomic power of the Church. There was a demonstration at Pentecost of the most amazing spiritual power that earth had ever witnessed.

Jesus raised an expectancy in the minds of His disciples of a coming event of tremendous significance, following His departure from the world. As Jesus approached the end of His earthly ministry, He assured His disciples that He would send another comforter. He promised His disciples that He would not leave them comfortless. The disciples had become accustomed to witness of the mighty manifestations of God's power, in the many miracles which Jesus performed. Jesus assured His disciples that they would be empowered to do even greater works, after His departure.

When Jesus departed from the world, the quest of Pentecost held a priority in the lives of His disciples. Everything hinged upon this quest. The disciples had received the great commission, from the lips of their Lord, to go into all the world and preach the gospel to every creature. This commission was important. It was urgent. But there was a priority claim above this commission. It was the fulfillment of the command: *And, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me. For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence.*

The disciples could have offered many excuses for deferment in the fulfillment of this command. They could have pleaded the necessity of moving immediately into the fields already ripe unto harvest. The world was lost, and why take time out in the quest of Pentecost? Their personal and domestic affairs demanded attention, and why not spend the time in setting their houses in order, in preparation for carrying the gospel to all the world?

Some among the disciples of Jesus might have reasoned that the practical and sensible thing would be to hold a conference on plans and methods for evangelizing the world. Certainly such a conference has its place in the Christian economy.

Some member of the group of the disciples of Jesus might have suggested a conference for arranging the appointments of the disciples for their respective fields of labor in fulfilling the great commission which Jesus had given. Such conferences are necessary and they are important and in no sense to be minimized.

Another disciple might have suggested a conference on publicity. It is quite important that the gospel message be properly publicized. The church often falls far behind the world in this matter of publicity.

Another disciple might have suggested a membership campaign as a method for the fulfillment of the great commission of Jesus. The number of the disciples was very small. The number would have to be enlarged before any effective attempt could be made toward the fulfillment of the great commission. The small number of the disciples would indicate the necessity of an intensive membership campaign. Membership in the church is of great importance and the securing of members should not be neglected.

Another disciple might have suggested a crusade for social righteousness. The world was socially corrupt to the core. Human slavery abounded. There were great gladiatorial com-

bats, where men fought to death, for the entertainment of multitudes in the great Roman arena. The slave master was given the power of life and death over his slaves under Roman law. Crusades for moral reform are among the essential tasks of the Church.

If any of these suggestions were made as a priority claim for the immediate task of the disciples, they were not heeded. All of these things were important, but there was a priority claim greater than them all. It was the claim which Jesus had laid upon them when he commanded them to tarry at Jerusalem for the fulfillment of the promise which He had given to baptize them with the Holy Ghost.

This is still a priority claim for the disciples of Jesus, wherever Pentecost has not been realized. Peter assured his audience, in his sermon at Pentecost, that the promise which Jesus gave was not for the disciples of that age alone. He said: *For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.*

Spiritual resources were released at Pentecost which brought the disciples into the flood tide of Christian experience. It was on the crest of this flood-tide experience that the gospel message went forth with power to an unbelieving world. The beginning of the march of conquest of the newly empowered and cleansed disciples was at Jerusalem. The city was profoundly impressed that something unusual had happened in the lives of the disciples. There were critics who branded them as being drunk with new wine. Others, no doubt, regarded them as being swept away with wild and foolish fanaticism. But regardless of the criticism incurred, the city was profoundly impressed.

There was a new thrust into the city when the disciples were baptized with the Holy Ghost. These simple, unschooled men and women became the center of attraction. The revival advertised itself. There is nothing that spreads more rapidly than the news of a Holy Ghost revival. It immediately is "noised abroad." The revival immediately overflowed the narrow boundaries of the upper room. The disciples went forth from the upper room and began witnessing on the streets of the city. Their words commanded the attention of the people. Their boldness was a source of astonishment to their hearers. Men were convicted, and inquired of them the way of salvation. By their testimonies they made adequate preparation for Peter's sermon.

Pentecost always sweeps beyond the narrow limits of the church edifice. The passion, zeal, and fervor of Pentecost cannot be confined within the walls of the church edifice. Pentecost carries men out upon the dusty trails of human needs. It sends them out on the highways of life, wherever men are found, with a message of the crucified and risen Christ.

The great revivals of history, in the Christian Church, have had the undergirding of the baptism with the Holy Ghost. We have been profoundly impressed as we read the lives of the leaders of these great revivals, of their dependence upon the Holy Spirit. Little is said about the Church in the book of Acts, but much is said about the Holy Ghost. We often find just the reverse in our modern churches. Much is said about the Church, but little is said about the Holy Spirit and the great work of His sanctifying power.

The Apostle Paul calls attention to the manner in which the gospel came to the Thessalonian church, in these words: *For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance.*

It was out of the overflowing experience of the 120 disciples in the upper room, that the great revival spread in Jerusalem until three thousand souls were converted in a single day. The overflow experience must again be recaptured if we are to have a great revival. The year 1946 has been designated as a year of major emphasis on evangelism by the churches of America. If we are to have an evangelism with the overflow experience, we must come again to the place where we receive the cleansing and the enduement of the Holy Ghost.

The overflow experience of the disciples at Pentecost was preceded by an emptying of self. There is a marked contrast in the self-life of the disciples before and after Pentecost. There were crucifixions, which took place in the upper room. There were crucifixions of the self-life which stood as a barrier to the fulfillment of the complete will of God. The self-life, standing as a hindrance to the fulfillment of the complete will of God, has been earmarked in the scriptures by such terms as *roots of bitterness, our old man,* and *yet carnal.*

Multitudes of Christians are aware of a lack of victory over this self-life. Their defeats have been embarrassing and there is a heart cry for victory over what the writer of the Epistle to the Hebrews designates as *the sin which doth so easily beset us.*

Pentecost bears the good news of complete deliverance. The figure which the writer to the Hebrews uses concerning the weight has reference to the weights which runners wore upon their feet. The weights were removed before the race that the runner might attain the maximum speed of his capacity. It is one of the functions of the Holy Ghost to remove the hindering spiritual weights in the Christian life. Release from the hindering weight gives to the believer the impetus of a new cleansing, a new power, and a new march of victorious conquest.

The disciples of Jesus who were at times vacillating in their faith during His earthly ministry, found a new and more secure anchorage when the Holy Ghost came upon them in His fullness.

All who have the Holy Spirit are not filled with the Holy Spirit. All who have the Holy Spirit resident, do not have Him as president. All who have Him in regeneration, do not have Him in sanctification. The Holy Spirit may be had by the followers of Christ, in His fullness. It was for this that the Apostle Paul prayed in his prayer for the Ephesians: *That ye might be filled with all the fulness of God.*

How may we recapture Pentecost in the modern church? We must again honor the Holy Spirit in all of our teaching and preaching. In far too many of our churches, and in much of our literature, little is said about the Holy Spirit and His great work

in the life of the believer. The Holy Ghost is very sensitive. He is grieved when He is not honored. Paul exhorts the Ephesians: *And grieve not the Holy Spirit of God.*

No amount of organization and detailed planning in the program of the church can atone for failure in honoring the Holy Spirit. We must make a place for the Holy Spirit even at the cost of disrupting some of our established ritualism and routine of endeavor. We cannot make way for the Holy Spirit until we recognize the fact that we cannot channel Him, that He must channel us. We cannot dictate to Him. He must dictate to us.

We must take time out for tarrying, for inventory, and for heart-searching if we are to make way for the fullness of the Holy Spirit in our lives. The Holy Spirit will not be rushed. He will not be hurried. We must forego any effort on our part to make Him keep step with us in the rush and hurry of our over-crowded and busy lives. We must become resigned to keep step with Him in the quietude of the green pastures and beside the still waters.

We cannot have the Holy Spirit in His fullness and share our allegiance and devotion with any other. He demands an undivided allegiance, a complete consecration. It is to such a consecration that the Apostle Paul gives exhortation in the 12th chapter of Romans: *I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.* When all is placed upon the altar, in complete consecration, we have the assurance that the gift is acceptable unto God and that the altar sanctifies the gift.

The entrance into the way of salvation is by way of surrender of our sins and the step of faith, whereby we accept Jesus Christ as Savior in our lives. We fail to enter the way of salvation if we surrender our sins, and fail to take the step of faith in Christ. The believer who consecrates all, has a right to claim the promise for the baptism with the Holy Spirit. If we consecrate and fail to take the step of faith, we will fail to know the fullness of the gospel blessing of Christ. Pentecost stands as the open door of privilege for the believer. There are multitudes who are hungry for this spiritual baptism.

Jesus said, *Blessed are they which do hunger and thirst after righteousness: for they shall be filled.* There need be no delay for this filling and enduement. God's time for the realization of the great provision, which He has made for us at Pentecost, is now. Why delay when the door of opportunity stands open and the suppliant voice of invitation of Christ is "Come." It is a reasonable thing to come, and to come now. It is the practical thing to come, and come now. It is the purpose of Christ that all of His children should enjoy the fullest measure of His provision in divine grace. Jesus was solicitous for His disciples when He went away that they should immediately go to Jerusalem and tarry until they were baptized with the Holy Ghost. He is still solicitous for His disciples that they obtain this baptism and enjoy the fullness of the blessing of the gospel of Christ.

They Shall See God

A Sermon

By G. S. NICHOLS

It is perception of virtue, rather than cold analytic process, which gives us true vision of God's handiwork in ordinary things. This is the thesis of Pastor Nichols, of Collegiate Methodist Church, Ames, Iowa, who takes his sermon text from Matt. 5:8.

SHERWOOD EDDY, in his book, *I Have Seen God Do It* (Harper and Bros.), tells of seeing God at work in America, Great Britain, Czechoslovakia, Russia, China, India, Japan, and the Philippines, virtually all over the world. But others who have traveled quite as widely as he, in all the countries mentioned, have seen no signs of God anywhere.

William L. Stidger has written a beautiful little poem entitled, "I Saw God Wash the World." But others have watched it rain and have seen only water against the window pane, wet weeds, muddy pools and slush under the soles of the feet.

Raymond Kresensky says he "found God on a high hill alone." Elizabeth Barrett Browning lost her cares and frets and fears "out in the fields with God." But others have climbed high hills and walked through the fields where "drowsy poppies nod," and have watched "the winds at play" without seeing any trace of God.

The Psalmist says, *The heavens declare the glory of God; and the firmament sheweth his handiwork.* But a modern astronomer points his telescope into the sky and insists that

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he sees no evidence of God at all.

Why this difference? Why do some insist that they see what others do not see? I think the answer is given, in part at least, in this text: *Blessed are the pure in heart: for they shall see God.* What a man sees is determined by what he *is.* None of us can see the whole; we get only little, broken glimpses of reality; we visit only an occasional "village of God's empire." How few facts we gather in a life time! And how little we know about the facts that we do gather! Einstein says that the advance of modern knowledge consists of extracting one incomprehensible from another incomprehensible. We should have to be omniscient to know everything about anything. That is what Tennyson is saying to the flower in the crannied wall:

Flower in the crannied wall,
I pluck you out of the crannies,
I hold you here, root and all, in my hand,
Little flower—but if I could understand
What you are, root and all, and all in all,
I should know what God and man is.

But we don't know the little flower, all in all; we don't know anything all in all. We never see all there is to see in any situation. We may all look at the same thing, but we don't all see the same thing, because we are not all looking through the same eyes, the same mind, the same fears and hopes. One gets a glimpse of one aspect of reality, and someone else gets another glimpse of another aspect of reality. We don't see alike because we are not alike, and none of us sees life steady and sees it whole.

The Objective Observer

But one asks, doesn't the careful, objective observer see all? No; the careful, objective observer sees the objective, but that isn't the all. A test-tube evaluator is essential to science but he may miss most of life's great values. A scientific description is not a complete description of anything. Water is more than H_2O. Water is what people pray for in a drought, and what they fear in a flood. Water is a beautiful lake where men fish and lovers make love by moonlight. Water is "Tennyson's brook and Byron's deep blue ocean."

Dr. George A. Buttrick says that objective and scientific study of prayer is valid and valuable only as a supplement. "In itself it is always partial and flat, like a phonograph record compared with life. An objective description of a man's mother," he says, "would be true—and foolishly untrue." We all see in part. And the part we see is determined by what we are.

The Evil Eye

Some people see only the evil and the ugly because they have an evil eye and their lives are full of ugliness. A little girl did not dust the furniture to suit grandmother; and grandmother made her do it again—once, twice, three times, and still grandmother was not satisfied. Finally the child looked up and said, "Grandmother, that dust is not on the furniture; it is on your glasses." People who look through dirty glasses will see dirt; people who look through dirty minds, with evil eyes, will see evil. *But if thine eye be evil, thy whole body shall be full of darkness.* It is better to light a candle than to live in darkness and look upon life through squinting eyes, seeing only the ugly and the evil.

The Pessimist

Closely akin to the specialist-in-ugliness-and-evil is the pessimist. He, too, sees only in part. He sees dead-end streets, blind alleys, and darkening shadows. He cannot see nor say, with Longfellow:

Be still, sad heart! and cease repining
Behind the cloud is the sun still shining.

He does not see the sun; he sees only the cloud. He cannot say with Milton:

I argue not
Against Heaven's hand or will, nor bate a jot
Of heart or hope; but still bear up and steer
Right onward.

The pessimist cannot say that because he does not see what the blind Milton saw. He sees nothing in the situation to give him heart or hope, nothing to bear him up and steer him onward.

He cannot, like Stevenson, lie down at night "With half of a broken hope for a pillow," believing "That somehow the right is right, and smooth shall bloom from the rough." The pessimist does not see the smooth, he sees only the rough, and is afraid.

When an illness lay Stevenson on his back, he wrote, from that position, his well known, "The Technical Elements in Style." When bad eyes confined him to a darkened room, he continued to write by a dim light. When his right hand was in a sling, he wrote with his left hand. When he could no longer speak, for fear of a hemorrhage, he dictated with his fingers, using the deaf and dumb alphabet.

What is it that keeps a man going like that? Evidently he sees something in life that the pessimist does not see, like Tennyson:

Faith . . . sees the best that glimmers through the worst,
She feels the sun is hid but for a night;
She spies the summer through the winter bud,
She tastes the fruit before the blossoms falls,
She hears the lark within the songless egg,
She finds the fountain where others wailed 'Mirage!'

Do you look upon life through the eyes of a pessimist or through the eyes of an optimist, through fear or through faith?

The Artist

Some look at life through artist's eyes and see beauty everywhere. William Alfred Qualye could see beauty dripping from the leaves of the trees; he could see beauty in a weed patch. I heard Dr. Merton S. Rice tell of watching Quayle lavish his love on a coarse mullen plant, picturing its beauty with poetic words that sang. One day they were walking together in the woods by a stream. Quayle took off his shoes and waded in the water. He took up a handful of mud and said, "Mike, even mud has beauty if you have eyes to see it."

But you have to have ears to hear, eyes to see and a soul attuned. Jesus said, *Consider the lilies of the field, how they grow; they toil not, neither do they spin: and yet I say unto you, that even Solomon in all his glory was not arrayed like one of these.* He saw more beauty in a lily than in all the artificial magnificence of Solomon's court. He had eyes to see beauty where beauty was. What do you see? The world is full of beauty and goodness. Do you have eyes to see it?

The Pure in Heart

We come back to our text: *Blessed are the pure in heart: for they shall see God.* A man said to me, "I don't know whether there is a God; I ain't never seen him." Maybe the text explains that statement. If the windows of our souls are smeared with smut and sin, we won't see much of God in life. Isaiah cried out, *Behold, the Lord's hand is not shortened, that it cannot save; neither is his ear heavy, that it cannot hear: but your iniquities have separated between you and your God, and your sins have hid his face from you. . . .*

Rudyard Kipling tells of an artist whose heart had dreamed a miracle and whose hands had fashioned a masterpiece. As he stood looking admiringly at the work of his own hands there came to him the poignant conviction that it wasn't his work, that the dream was God's dream and the skill was the gift of God. God is at work in the universe. He wants to work in your life. Do not allow sin to bolt the door against him. Do not allow sin to blind your eyes and hide the face of the Father.

The story is told that William Blake, the poet, was walking, early one beautiful morning on the beach near Brighton, with a London shopkeeper. As the sun came up the shopkeeper asked the poet: "What do you see as the sun comes up out of the water like that? I see a yellow disk which looks to me like a golden guinea. What do you see?" Blake replied: "I see a host of angels, and they are crying, 'Holy, holy, holy, Lord God almighty, heaven and earth are filled with thy glory. Glory be to thee, O God, most high!' "

What a man sees is determined by what he is. *Blessed are the pure in heart: for they shall see God.*

Looking Ahead in The Pastor

"A Prophet Speaks to Our Day," is the subject of J. Philip Hyatt in his first article on Deutero-Isaiah, to appear in the June issue of The Pastor, continuing a new series in Bible Study. Dr. Hyatt, professor of Old Testament Literature and Language in the Vanderbilt University School of Religion, Nashville, Tenn., will write four articles, on the Second Isaiah, to be printed in the coming months. Several of his reviews of books on the Bible have appeared in The Pastor.

Opening this special department on Bible Study is an article in this issue (see p. 20) on "Current Trends in Biblical Thought," by Charles M. Laymon, professor of Literature and History of the Bible, Scarritt College for Christian Workers, Nashville. He is the author of the discourses on "Preaching Values in the Fourth Gospel," published in The Pastor last summer and autumn.

Scheduled for the June issue is a critical evaluation of Emil Brunner's book, *Justice and the Social Order.* This represents an important work by an outstanding contemporary theologian, with a vital message for the world in this particular age. The author of this evaluation is Stanley Romaine Hopper, who studied under Dr. Brunner before working on his Ph.D. degree at Drew University, where he now heads the department of Christian Ethics. He wrote the digest of readings from current theological journals in the April issue.

The Pastoral Work department next month will include articles on "The High Cost of Dying," by Granger Westberg, chaplain of the Augustana Lutheran Hospital, Chicago; and on "Worship and Mental Hygiene," by William Esler Slocum, pastor of First Methodist Church, Eldred, Pa.

Another feature for the June issue is a reprint of Soren Kierkegaard's Pentecost sermon, called "It Is the Spirit That Giveth Life," from his work, *For Self Examination* (1857), translated by Walter Lowrie. The nineteenth-century Danish philosopher has a telling inspiration for our own day.

The Practical Parish for June, will carry articles on visual aids in education, and ways to combat alcoholism. "The Trinity Calendar," with suggestions for sermon topics during the first six weeks of the Trinity season, is planned for next month.

In the section to be published in the July issue, in recognition of the tenth anniversary of The Pastor, will be the annual index. This index covers volume nine, which includes the numbers from September, 1945, through July, 1946, listing all articles by author, title, and subject; and all books reviewed by author and title. The Pastor is not published in August.—Editor.

Clinical Material

Here are two instances of ministry to the bereaved. Note the large element of loneliness in both instances. This is the great problem of bereavement. Since ministry to the bereaved is such a great and constant task of the pastor, we shall present more calls dealing with this ministry in future issues.—Ed.

MRS. HARRY COMPTON

FRED COMPTON, a thirty-eight-year old man, passed away last week. He had been an invalid for twenty-three years, because of an injury. His family had taken him to many physicians, but they were not able to help him. For the past eight years he had been bedridden, and nervous and excitable.

When I came to First Church as minister, I was told about this young man, but I was advised to wait for an invitation before I called. It seems that my predecessor had called at the home, and during the visit he had disturbed the young man to such an extent that he suffered a nervous attack which lasted for two weeks. He nearly died as a result. After I was on the field about a month, one of the neighbors of this family said that Mrs. Compton, the mother of the boy, would like to have me call, but that, since the last minister had upset the boy to such an extent, they were afraid that another visit from any minister would bring on another nervous spell. Therefore, they thought it would be better for me not to call, at least until his condition improved.

Last week Fred died; and to further complicate matters, the undertaker did not try to contact me in Chicago, where I had gone for a week, but told the family that he could not reach me. Therefore, he had obtained another minister, who was a long-time friend of the family, and who, now retired from the active pastorate, lived in the community. When I returned on Saturday, I was informed of the young man's death, and immediately called at the home. In response to my knock the mother came to the door and opened it slowly.

"How do you do?" I began. "I do not know if you remember me. I am the minister of the church."

"Oh, Yes! Mr. Thomas, I did not recognize you at first. I think I have only seen you once before. Won't you come in?" She extended her hand cordially, then took my coat and hat and said: "Won't you have a seat?"

While she was still in the process of hanging up my coat and hat she said: "We wanted you so much for the funeral, and were so disappointed when Mr. Davis could not contact you. He asked Mr. Waite to officiate because he had been a friend of the family for many years, and he made a very fine eulogy. Still, we would have preferred to have our own minister, for we have been members of the church all our lives; Fred was baptized there and attended Sunday school and church as long as he was able. We were so afraid that you would feel hurt when we did not call on you for the funeral, and I was going to explain it all to you just as soon as I could get out to church. We did the only thing we could do under the circumstances."

"Why, that was perfectly right. Under the circumstances I do not see how you could have done anything else. I certainly would have liked to be with you in your hour of sorrow. But I realize that you had no other alternative under the circumstances."

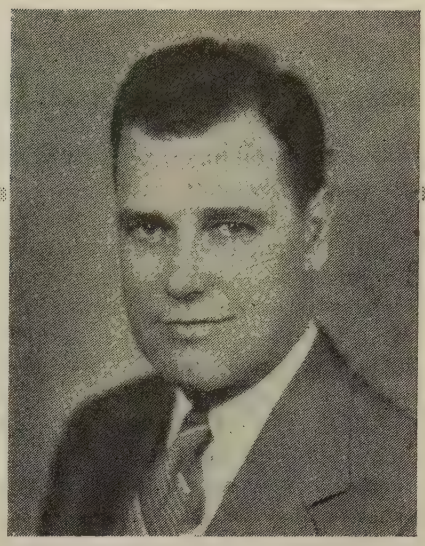
"Our boy was such a good boy. He never complained about his sickness, and though at times he would say, 'I wish I could do the things the other boys do,' he never said a real bitter or complaining word. He was our only boy. We hated to let him go."

After a moment of silence she continued: "He would have been such a fine man. At twelve years of age, he used to handle two teams of horses on the plow all by himself. He would have been over six feet tall, and as strong and husky as they come. Then he got hurt while swimming. That ended everything. He never got better. He was so hard to look after. But we loved him so much that he was hard to give up. We took him to every doctor we could find. They all told us that he would never get well. So my husband and I decided we would do all we could to make him happy. We left no stone unturned to make him as comfortable and as happy as he could be. People said we were too good to him. One person said that the Lord took our boy away because we worshiped him instead of worshiping God. Do you think that you can be too good to your only son?"

I replied: "What do you think about it?" (*This is abrupt. While the minister wants to permit her to talk more, he should avoid such an abrupt question. He could have said, "Oh, I don't know. Do you think it is possible to be too good to a person who suffers so much?"*)

"He was all that we had, and we wanted to do all that we could to help him. But God had given him to us to love. We have given the best part of our lives to make him happy. I am now 65 and my husband is 69, so you can see that we spent the best part of our lives caring for him. But we did not want to put him in an institution. We were afraid they would not treat him well. God gave him to us, and we wanted to do all we could for him. Do you think God has brought all this suffering on him and on us because we loved him too much?"

"Do you think God would do that?" (*It gives her a chance to express her views.*)



"No, I do not believe he would. He has given us strength to look after him all these years. For the past four years we have averaged only four hours sleep each night. Yet God has helped us to keep up under it. We both have had heart attacks, but the Lord has spared us to look after Fred."

"How do you think you would feel now if you had not loved him and done your best to care for him?"

"I think I would have felt terrible. We love him so much. God would never have forgiven us if we had not cared for him. There must have been another reason for this suffering."

"Have you ever read the story of Job?"

"Yes, I have read it many times."

"Did God bring the suffering and tribulation on Job because he was an evil man?"

"No, Job was a righteous man."

"Did Christ go through all the suffering that he endured because he had done evil?"

"He certainly did not. He was the best man who ever lived."

"Do you not think that God might have had a far different purpose in permitting you to go through this hour of trial? Perhaps he was working out some good purpose in your life." (*While the use of leads, or interpretive questions, may violate sound principles of pastoral work, in this case it seems effective.*)

"We have learned many lessons in this trial. We have learned to trust in God as we never had before. You know, something like this makes you think more about prayer, and about God."

"I would like to leave a thought of encouragement from the Word of God with you."

I read the twenty-third Psalm and the first few verses of the ninety-first Psalm. (*This seems abrupt. She should have been permitted to talk more.*)

Then I offered a prayer: "O God, our Eternal Heavenly Father, who in Thy infinite wisdom dost give life and take it away, we come into Thy presence at this time with the consciousness of our need of Thee. Be near unto these, Thy loved ones in this hour of need. May they have the consciousness of Thy presence, and may they feel the touch of Thy comforting hand upon them. In confidence may they know that underneath are the Everlasting Arms. For Thou hast said: *I will never leave thee, nor forsake thee.* May Thy peace be upon them, and may their faith under-gird them to give them strength to face the difficult days that lie ahead. Grant these petitions in Jesus' name. Amen."

* * * *

After a moment of silence, I arose and said quietly: "I know that you will find in Christ, a friend that will help you. Keep your confidence fixed in Him. When you feel able, we would be glad to welcome you to your regular place in the church again. And in the meantime, if I can be of any help to you, feel free to call on me."

Mrs. Compton arose and brought me my coat and hat; and as I left she warmly shook my hand and said: "Your visit has been very helpful to me. I hope you will call again very soon. I would like you to come when my husband is at home."

Pastor's Summary: I felt that the call was effective from at least two standpoints. In the first place, Mrs. Compton seemed to have been helped to think through the problem of the purpose of suffering in the life of a Christian. I hope the unwise words of her "Job's comforter" were in some way discounted and that she now is certain that this sickness was not the ministration of the wrath of God upon her because of a devotion to her son. I also believe that rapport has been established, and I hope to make a follow-up call in a week or two.

Both Mr. and Mrs. Compton must redirect their activities. They find much time on their hands since they do not now have the care of their son. That is why I urged them to take their place in the church as soon as possible. And I hope in my next call to get them to think through their confusion, and to find some means of redirecting their interests.

Editor's Summary: Here we see the age-old problem of suffering. One can but wonder at the spiritual barrenness of the person who suggested to this woman that she and her devoted husband loved their son too much. There probably were some doubts in the mother's mind or she would not have raised the question with her pastor. However, she seemed easily reassured, which he did very well. One must stand with humility in the face of such heroic devotion as this mother and father have shown through the years. What a pity that they could not have had wise pastoral attention during the boy's illness.

MRS. MILDRED TRACY

One Sunday, after the sermon, Mrs. Tracy asked for an appointment to discuss some things which were bothering her regarding her late husband. Wednesday night after prayer meeting was agreed upon.

Mrs. Tracy has needed constant pastoral care ever since her husband's death, more than a year ago. She was always of an extremely nervous and excitable nature. She is given to introspection, constantly dwelling on what she terms "her failure," and brooding over the loss of her husband.

Our conversation on the evening of the consultation ran as follows:

"Well, I hate to bother you, Mr. Smith, with my troubles; you'll think I'm just a fool—and I suppose I am."

"Don't worry about bothering me, Mrs. Tracy. My time is yours to help you solve what is bothering you."

"Well, I don't suppose you can help, but I've been talking to my mother and she says I should tell you what's eating me. . . ."

"Yes . . . ?"

"Well, Mr. Smith, I've been *seeing* Joe lately, and it's bothering me. (Joe was her late husband.) I'm all upset and can't sleep at all. Something seems to be bothering Joe and I don't know what it is." (Some hesitation here.)

"Tell me, Mildred, about your seeing Joe. Start at the beginning."

"Well, it's been going on ever since Joe died. At night something will push my head as I lay in bed. If I look carefully, I can see Joe out of the corner of my eye. The other night, Frank (her son) was getting ready to go out and was running around with just his shirt, shorts, shoes, and stockings on. I was in the bathroom and the door was open. I thought Frank was in the kitchen, for I had just seen out of the corner of my eye, a white figure go by, and supposed it was Frank. A moment later, I said: 'Frank, come and get your tie clasp.'

"Well, I got the shock of my life when he came from the bedroom and not the kitchen where I thought he'd been. He said he'd been in the bedroom all the time. Well, Mr. Smith, that scared me good; I was so shaken I just passed out, and Frank stayed at home with me instead of going out." (I suspected this passing out might have been a mechanism to get the boy to stay with her instead of going out, leaving her alone.)

"All you saw was a white figure go by the bathroom door? And you saw that out of the corner of your eye?"

"Yes."

"When you 'passed out' do you know what Frank did during that time?"

"No, when I came to, he was sprinkling water in my face."

"Did you tell Frank to stay home with you?"

"No. I said he should go on, that I would be all right; but he would not go."

"What makes you think something is bothering Joe?"

"Well, I talked to my mother and she says something is bothering Joe's soul: he isn't content."

"Do you think that's true?"

"Well, why does he keep bothering me? Isn't he trying to tell me something?"

"Does this always happen when Frank is around?" "No! Joe comes to me when I'm all alone, too."

"Did you ever pass out before?"

"No, but I almost did once when Joe touched me while I was lying on the couch."

"What did you do then?"

"I asked him not to bother me or to tell me what was wrong."

"Did he tell you?"

"No, not then."

"Tell me, has Joe ever spoken to you?"

"Yes, I've heard him say 'Mildred, Mildred, Mildred' several times!—Oh, I don't know what to do . . . I can't help him, and I want him so bad." Tears.

I let her cry for several seconds, then said, "Mildred, I think you're bothering Joe!"

"What do you mean . . . ?"

"You miss Joe so badly and mourn for him so keenly that maybe he senses it over there on the other side, and it bothers him. He knows you're not happy or contented and he loves you so much that he wants to tell you not to cry for him because everything's going to be all right."

She was watching me with interest and had stopped crying.

"How old are you, Mildred?"

"I'm forty-seven."

"You have about twenty-five or thirty years left to live this life. Joe certainly knows that isn't long by God's calendar, and in that time you still have a lot of work to do here that God is counting on you to do."

Interrupting me, she said, "I wonder if you're right . . . ?"

"If you keep bothering Joe because you want him back, you may cause him some difficulty in getting adjusted to his new life in 'the house of many mansions.' Don't make it too hard for him there. Don't you suppose he may be trying to get acquainted with new friends and adjust to new conditions, which takes his undivided attention? Now, when you are troubled and want him it disturbs him and he can't do what he's supposed to do over there. He can't come back here, and he knows it; but he may be trying to make you understand that you mustn't fret, for everything's all right, and that eventually you'll both be together in 'the house of many mansions' forever."

"I never thought of it that way."

"Think about it, Mildred. And when you pray tonight ask God to forgive you for bothering Joe when God has other tasks for him to do. Ask God to help you do your work. Tell Him you'll be patient and work and wait until it's your turn to 'go home.'"

"I will! I never thought of it that way before. I think you're right. Oh, I knew you could help me. I didn't know where else to go about this."

"Would you like a word of prayer now, before you go?"

"Please!"

"Our Heavenly Father, who holdest the souls of all Thy children in Thy tender and loving care; bless Thou this woman, as she seeks to do Thy will in her daily life. Give her strength to work patiently while she remains upon the earth. Give her assurance that all is well with Joe and that he is at work in the house of many mansions preparing a place for her. May she trust the Lord Jesus as her Saviour. Now may Thy grace and sustaining power uphold her and guide her; in Jesus' Name we pray. Amen."

* * * *

"O, I don't know how to thank you; this has helped me so much." (Getting up.) "I mustn't take any more of your time, but I'm so glad I came; thanks again."

"That's all right, Mildred, I'm always glad to talk to you, and I know you'll be all right. Come again any time you want to."

"All right, I will. Thank you, and goodbye, Mr. Smith."

"Goodbye, Mrs. Tracy."

Pastor's Summary: Mrs. Tracy has been to church services regularly, and each time she assures me that everything is all right: that she feels fine and that nothing troubles her. From her satisfied look she seems to be telling the truth. I know from past experiences with her and her husband that they were quite in love with each other, and that there is nothing on her conscience regarding their married life.

She is, however, going through the menopause period of life and the physical changes taking place cause her to feel incomplete; thus, she transfers her feelings to her late husband and interprets them as attempts on his part to talk to her. It is really that she is trying to talk to her husband. She is a border-line case, and I keep a careful check on her by regular calls and through her son Frank. Her strong religious background is standing her in good stead right now.

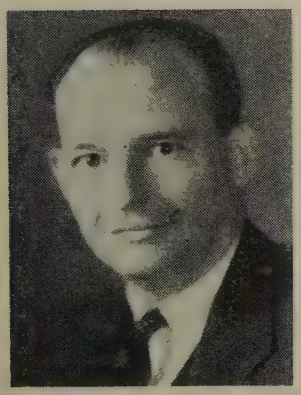
Editor's Summary: I have little to add to the pastor's conclusions. This call seemed to me to be interesting, and the pastor used an interesting approach and seemingly used it effectively. He is correct in stating that she needs close follow-up. These women of forty to sixty whose husbands die, often need a great deal of pastoral care.

Note the minister's use of questions, his willingness to let the parishioner talk, even though he may not have believed what she was saying, then his attack upon the problem in the same terms in which it had been presented. It is not what we believe that is important, but what the parishioner believes, for in pastoral work we must work with him in terms he accepts and understands.

A pastor once asked my advice in counseling with a parishioner who was worried, following the death of his wife, because he feared she was now with her former husband, who also was dead. When the problem was presented, I laughed and passed it up as a joke that did not merit serious thought. That was a mistake, because the problem was a serious one to that bereaved husband and likewise for his pastor.

The Pastor As a Counselor

By WESLEY G. SPENCER



A church-sponsored program of guidance is needed; and a more complete integration of the personalities assisted can be achieved through a synthesis of the techniques of counselor with those of the pastor, says Wesley G. Spencer. He is lecturer in Guidance and Counseling at Harvard University, and in the Summer School for Clinical Training, Andover Newton Theological School. In addition, he serves as Executive Director, Associated Counselors, Boston, and as Associate Director of the Occupation Services Department, Boston Y.M.C.A.

COUNSELING is an ancient art. Of all the activities which go to make up what we call human relations, probably giving of advice is among the oldest. Just as education is the means by which from the beginning the race has transmitted its culture from generation to generation, so "counseling"—borrowing from the wisdom of another—has been men's way of solving the more specific and immediate problems of living. Wise men who have "been over the road," from the beginning have opened new horizons to younger minds, and have pointed the way.

Yes, counseling is an ancient art, but during the last century science (particularly the biological sciences—psychology, physiology, anthropology) has provided new tools and techniques for those engaged in assisting others with various kinds of personal problems, and counseling has taken on some of the aspects of a science. It has its own body of "organized knowledge." Those who employ these newer methods are known by various names according to the tools they use and the techniques they follow. There are the psychoanalysts, the psychiatrists, the psychotherapists, and other counselors of a variety of types. Is the pastor a counselor? Each pastor must answer for himself. Certainly he is not per se among the first three just mentioned. Let us see if he employs the tools and follows the techniques of, for example, the vocational counselor.

The vocational counselor is one who assists his client "first, to study and understand himself, his aptitudes, abilities, interests, resources and limitations and their causes; second, to get a knowledge of the conditions of success, advantages and disadvantages, opportunities, etc. in different lines of industry; and third, to reason correctly about the relations of these two groups of facts." (From *History of Vocational Guidance*, by John M. Brewer; Harper and Brothers, p. 304.)

The key to this definition is the word *assists*. The counselor does not direct, advise, suggest. His task is rather to *assist* the client to understand himself, to understand the elements of the problem with which he is confronted, to apprehend the "conditions of success," and to think clearly about these two bodies of knowledge. If the pastor would use the techniques of the counselor, he will first examine his role in the counseling situation. He will ask himself this simple question, "Am I assisting this person to make up his own mind,

to solve his problem; or am I telling him what he should do?"

In the second place, the counselor is scrupulously careful not to counsel in areas in which he is not trained. The wise educational counselor refers cases of serious maladjustment to those trained to deal with these maladjustments. The marriage counselor will seek the assistance of the vocational counselor when he finds that his problem involves a husband who is not productive or happy in his job. The pastor-counselor must fix the boundaries of his own field and stay within that area.

It is equally important that he know the work of other counselors and employ their skills wisely, accurately. Areas overlap. Every pastor, for example, should be prepared to give young men and women accurate occupational information about the ministry and social work when they come to him or are referred to him by the vocational counselor. But the pastor should not expect himself to be omniscient, to be able to assist all his parishioners to solve all their problems. Perhaps he has rendered his greatest service when he has helped them to find the right counselor.

Thirdly, the counselor, whatever the type of problem, uses specialized tools. Let us examine the tools of the school-guidance counselor. He deals with "normal" children, the same children who are in the Sunday school and the Church. His counseling is more like that of the pastor than is that of any of the others.

Tools of the Counselor

1. *The Personal History.* The guidance counselor knows that, other things being equal, the best prediction of what an individual will do in the future, is based on what he has done in the past. He is, therefore, at some pains to get as complete a history of the client as possible. He is particularly interested in these items, which pertain to the client:

His parents—their racial stock and education, their present marital status, the father's occupation and the occupations in which brothers or sisters have been successful, their church affiliation.

His education—how much, what kind, subjects best liked and those least liked, conspicuous achievements and failures. (A transcript of his school record if possible.)

His health—general state of health, special handicaps or disabilities.

His interests—extra-curricular activities, hobbies, reading habits, favorite recreations and amusements.

His work experience — juvenile part-time jobs, a careful study of work experience since school.

2. *Psychological Tests.* No good guidance counselor places reliance in the results of psychological, aptitude, or other tests in and of themselves. These scores can be misleading and in the hands of naive administrators are almost sure to be misleading. The experienced counselor will gain much help, will see many "straws in the wind" pointing toward possible solutions of the client's problem, by having test results in the following areas:

General mental capacity—This is measured by so-called "intelligence" tests. "Scholastic aptitude" or "capacity to learn" are more accurately descriptive terms.

Achievement—It is important to know not only the mental capacity but also how well that capacity has been developed. Tests of vocabulary, reading ability, and achievement in various school subjects, are helpful here.

Special abilities or aptitudes—Here we are on thin ice. Most tests which purport to measure some special ability or aptitude, such as mechanical, musical, or artistic ability, have little predictive value. The counselor who uses scores from these instruments needs to be wise indeed in the ways of tests.

Interests—Preference records and interest inventories are useful in vocational and educational counseling. In this type of instrument, the responses made by the client to a large number of questions about preferences are compared with those made by groups of people in various occupations. The closeness with which his responses compare with those of a given occupational group is deemed to be a measure of his interest in that field.

Personality—The multiple-choice personality test is of little if any assistance in evaluating the personality of a client. The skillful and sagacious counselor, however, can use responses on these tests as points of departure in counseling interviews. Newer projective tests of personality give tantalizing promise for the future.

3. *Opinions of Others.* Letters of recommendation and ratings of former employers and teachers are perhaps the least valuable of any of the information-getting devices. Where a face-to-face conversation between the counselor and the person giving the information is possible, the counselor is better able to evaluate the significance of the information.

There seems to be no reason why the pastor should not have access to this information. Schools have their files of "cumulative records." Social agencies and counseling organizations have their "personal history" forms. Once these agencies are convinced that the data will not be misused, and the permission of the client has been obtained, there should be no impediment to the pastor's using pertinent data from these records.

Counseling Methods

What of the counselor's methods; can the pastor apply any of these in his work? The tools mentioned above have provided the counselor with a mass of data. It now becomes his obligation to make a careful study of these various items until he has gained a mental picture of his client entirely apart from the man himself. This is not a fixed conception. It is rather a lightly penciled outline sketch, to be filled in later as better acquaintance makes the various aspects of the personality clear and distinct. The outline sketch, however, provides the starting point in giving the client insight, in helping him to understand those elements within himself, "his aptitudes and abilities,

interests, resources and limitations and their causes," as Parsons says, which impinge upon the problem.

The second step, again in Parsons' language, in the counseling process is "To get a knowledge of the conditions of success. . . ." That is, to study the problem in the light of the knowledge the first step has given us. This may yield surprising results. For example, Johnny is not doing well in school. His teachers suspect he is bright and his parents are sure he is. But, with the exception of mathematics, the report cards month after month indicate anything but brilliant work. Johnny is brought to the counselor with the question, "Why doesn't he do better work in school?"

An examination of the data gathered in Step 1 brings out this startling information. Intelligence test scores place Johnny in the "very superior intelligence" group. Vocabulary and reading scores fall in the bottom ten per cent of his grade-age group. Here, apparently, we have high mental capacity, which for some reason or other is not functioning well. The counselor seeks further light on the reading disability. Already the initial statement of the problem has changed from "Why doesn't he do better work in school?" to "Why is he such a poor reader?" Eye examinations show no cause for the failure. Diagnostic reading tests show no basic faults in his reading habits.

He is all right as far as he goes, but he has not gone beyond the third grade in reading. His skills in this area have not improved for five years. With Johnny now in the ninth grade, the problem has become acute, and again the basic question has changed. The reading difficulty is no longer so much a cause as a symptom; and the counselor asks himself, "What happened to Johnny when he was about ten years old that caused this blocking?" At this point the counselor may decide that the case is no longer one with which he should deal. It has ceased to be an educational problem. Its nature is emotional, and unless the counselor is trained in clinical methods he will refer the case to a therapist. "The conditions of success" in this instance require the use of skills which are not the equipment of the ordinary vocational or educational counselor, nor of the pastor.

Suppose however, that the second step does not lead the counselor into bypaths with which he is unfamiliar. Having satisfied himself that the problem is one for him to handle, he then gets, or asks the client to acquire, knowledge of the conditions of success. Suppose the problem to be vocational. The client is unable to decide what profession to select, and because the ultimate objective may determine to a rather large extent the kind of college he will enter and the subjects he will study there, he needs light on this problem now. In such a situation the counselor will interpret for the client the significant data from his past experience, test scores, etc. He will discuss with him vocational possibilities which these data suggest. He will probably ask the client to investigate the two or three more appropriate fields in order to gain "a knowledge of the conditions of success" in those fields. Thus the counseling process is brought to its third phase.

Parsons defines this third phase as assisting the client "to reason correctly about the relations of these two groups of facts." That is, to reason about the knowledge or insight he has gained of himself in relation to the various aspects of the problem with which he is faced—the conditions of success.

Of what use are these techniques to the pastor? With so cursory a knowledge of pastoral work, I would be presumptuous to suggest in detail. But the following seem clear:

1. In his work, the pastor can remember that many problems will be better solved if he assists rather than directs.

2. There are many areas in which the pastor should not attempt to function but should call upon the resources of the community. The pastor should know these resources and their work and should establish close contact with them. These include not only the schools and social agencies but various counseling organizations, both private and subsidized. In studying these resources, the pastor must evaluate them critically. Among private organizations there are many humbugs, and among the subsidized agencies there are many which are stronger on good intentions than good performance.

3. Counseling is a legitimate field for the church to exploit. Existing agencies are inadequate for the task. The Catholic Church is now training guidance counselors. These will work not only in the parochial schools but at strategic points in the community —juvenile courts for example. The Protestant Churches should recognize their responsibilities and opportunities. Indeed a church-sponsored program of guidance could be the means of re-establishing religion as a vital factor in the lives of youth.

4. Through a synthesis of the techniques of the counselor with those of the pastor, a more complete integration may be achieved. If the pastor really believes in the power of God as an integrating force in the personality—that those who "look to Jesus" will find help; then he must build where the others leave off.

Question of the Month

What does the doctor mean when he says that "nerves" make a person sick?

Answer: He means that a person is suffering from an emotional disturbance, just as it is common to speak of having "a nervous breakdown." Actually the nerves do not breakdown but one has an emotional problem which brings about an illness. Many physicians advise a change of scenery, or a rest and sometimes even a change of jobs. It is doubtful if any of these changes do other than treat the surface symptoms. They may actually do harm to a person by encouraging him to run away from his trouble. What a person needs is psychiatric help if it is available. There are many conditions where the "nerves" are actually involved which cause illness, but the average statement by a doctor that a person's "nerves" are responsible for an illness is simply a way of saying that a person is having some emotional disturbance.

Reading

An Analysis of Man

MAN, MORALS AND SOCIETY, *by J. C. Flugel. International Universities Press, Inc., 484 pp., $4.50.*

The work of Sigmund Freud originated with the purely practical purpose of curing sick persons. Since neuroses, and many other forms of illness, are the result of the way of life followed by the patient, it was inevitable that the findings of psychoanalysis should find some application to ethical theory and practice. The religious counselor, quite as much as the psychoanalyst, finds warped, rigid and cruel consciences to be a major factor in personality difficulties and an obstinate obstacle to therapeutic change.

This book, which is subtitled, "A Psycho-Analytical Study," is a serious and successful attempt to organize the various psychoanalytic doctrines relating to conscience, and to suggest their relation to certain problems of society; namely, moral progress, religion, right-wing and left-wing groups, and world peace. Other points of view are given consideration, however, and there are numerous references to men like William James, McDougal, and Spearman. It is a technical work, requiring some background for intelligent reading.

The central problem is that of conscience and the numerous social and psychological processes which go into the creation of the healthy and diseased conscience. There is particular emphasis on the relation of the aggressive tendencies in human nature to the various manifestations of conscience. This emphasis is not only caused by the war, but also reflects a development in psychoanalysis during the past decade.

Specific topics include, the origin of conscience, conflicts within conscience and attempts at their solution, aggression turned toward the self, aggression turned toward others, the need for punishment, the relief of guilt through vicarious suffering, and wishful thinking in relation to reality.

The author's interpretation of Christianity shows a lack of a comprehensive acquaintance with it, and a tendency to judge it on the basis of obvious weaknesses rather than inherent potentialities. On the whole, the author's attitude toward religion is sympathetic. He pleads for putting religious emotion in the service of humanity, rather than in the service of institutions whose aims are inimical to the welfare of humanity. He espouses the secularization of religion, and the creation of "a religion of humanity." Any progressive Christian thinker could follow him in his plea to make the welfare of humanity the chief goal, but hardly on his insistance on secularizing religion. The true Christian conception of God requires (makes it a matter of conscience) the full service of the individual to mankind.

Discussing war, the author speaks pointedly of its "tragic moral relativity," and says, "As a means of doing evil and of feeling good while doing it, war is without a parallel." He sees two dangers at the end of the war; that of falling out with our friends, and that of failing to be reconciled with our enemies. He pleads for co-operation as the only basis on which to rebuild the world, and points out the psychological truth that the way to create a psychology of co-operation is not by preaching co-operation but by getting people to do things together. He declares that up to this time "brotherhood in arms has been the supreme form of co-operation," and feels that the stage is set for "the epic struggle of Man versus the Universe." He does not elaborate the details of this struggle. It is interesting that psychoanalytic thinking on social issues apparently ends in a negative. For the Christian, the stage is set for the positive co-operation of Man with the Universe and its laws, for the purpose of the highest welfare of humanity.

The modern clergyman cannot afford to neglect the findings of the psychoanalysts. They form an essential background for counseling and a highly valuable background for preaching. But he should not be disappointed if he fails to find any deep religious insight in their writings; that is not their function. A study such as this, centering on the various social and psychological processes involved in conscience and its functioning, contains many insights of real value. This is not a book of easy sermon material, but it contains much homiletical ore for the man who is willing to dig for it. Its insights into conscience, digested and applied, will force the revision of many a sermon, yet in a more wholesome direction. It will also illuminate many problems met in counseling.—***Carroll A. Wise.***

REVIEWERS

HALSEY, JESSE, professor of Practical Theology, McCormick Theological Seminary, Chicago, Ill.

KUETHER, FREDERICK C., secretary, The Chicago Council for Clinical Training.

LOVE, JAMES R., formerly an Army chaplain; at present, chaplain-in-training, Wesley Memorial Hospital, Chicago, Ill.

WISE, CARROLL A., minister on the staff of Hennepin Methodist Church, Minneapolis, Minn., with major responsibility in the field of counseling.

Development of Religious Experience

THE PSYCHOLOGY OF RELIGION, *by Paul E. Johnson. Abingdon-Cokesbury Press, 288 pp., $2.*

There are two major trends in the field of the psychology of religion. The first is the study of the so-called "normal" religious experience. The earlier studies concerned themselves with religious conversions. James, Coe, Starbuck, and others did the outstanding work in this area. The later phase deals with the processes

involved in "normal" religious growth and development. It has resulted in the religious education movement.

The second trend begins with the so-called "abnormal." Boisen and Wise, for example, are leaders in this field. They have found that the line separating the pathological from the normal religious experience is an exceedingly tenuous one, and that the dynamics operating in both are essentially identical. The Church has not readily accepted these insights.

Paul Johnson has made no effort to contribute anything essentially new in either of these two fields in his present volume. He has attempted, rather, to give a comprehensive resume of the work of other men.

The science of the study of the personality, its growth and development, and the obstacles which block its progress, is only now beginning to emerge from its early adolescence and to assume adult stature. It is just entering the important stage of formulating concepts and developing adequate methods of study. That its insights are but imperfectly applied to the personal and social phenomena associated with the religions of the world, especially the Christian religion, is to be expected.

Professor Johnson is too greatly impressed with the results of comparatively superficial studies of the normal religious experience. He accepts too easily the statistics gathered from answers to questionnaires. He takes little account, for example, of the fact that they record only conscious responses to verbal stimuli. The method has limited value only, especially with folk unable to verbalize their emotions readily. Again, his discussion of worship, a deep emotional experience, is based upon a small group of highly formalized worship services. It takes no account of the rapidly growing "emotional" sects and their value to their followers.

The author makes no pretense of being oriented in the field of pathology. In addition, one feels that he, along with a great many others, is somewhat apprehensive lest the relationship between pathology and normalcy be too close. His discussion of the sense of guilt, for example, deals with it as a wholly conscious reaction. He includes only casual reference to the mechanisms by which people deal with it, and its meaning in the realm of religion.

The author's "dynamic" and "personalistic" approach, as he defines it, is rather weak because of his failure to take full account of the deepest and best insights of the present day in either field. He does not do justice to his subject.

There is one value to this volume. The author has read rather widely and has included many references suggestive to the average beginner in the field. He has made an honest attempt to give an over-all picture of a stage of development most difficult to depict. For this he is to be commended.—***Frederick C. Kuether.***

The Increasing of Insight

PSYCHOANALYZE YOURSELF, *by E. Pickworth Farrow. International Universities Press, 157 pp., $2.*

This book contains a summary of the technique and experiences of a man who turned to self-analysis after he failed to get along satisfactorily with two personal psychoanalysts. In view of the obvious hostility throughout the book, one wonders about the real effectiveness of his method. On the other hand, there is abundant evidence that he also gained considerable insight.

The problem which the author seeks to solve is: how can one get insight into himself, his childhood conflicts, and his neurotic tendencies without the help of a personal analyst? While the author feels he has the solution, it is very doubtful if his methods should be used by anyone who does not have occasional recourse to a personal analyst. The book will have some interest for those clergymen who are concerned with developing the techniques of religion toward a greater effectiveness at the point of increasing insight. Certainly, the endeavor to uncover and face painful experiences and feelings is in sharp contrast with some of our devotional literature that seeks (unknowingly) to conceal and evade inner problems through developing an unhealthy dependence on God.—***Carroll A. Wise.***

Faith of Man

THE FAITH OF MAN SPEAKS, *by Helen Woodbury. Macmillan and Company, 131 pp., $1.75.*

Wise editing, with "the sole purpose" of recording "man's faith in a beneficent God, and the indestructibility of man's soul"—the selections are brief in order that "stunned minds, may still be able to gather consolation."

A hundred and sixty authors in addition to many Bible passages are quoted; "From the far-past," from "the Near-Past," from "Yesterday" and from "Today," these words of hope and courage are selected.

Included are many hitherto little-known authors; especially is this true of the "Today" section. Even when old standbys are used, the selections are from their less-known writings, although Scripture is plenteously introduced. Whittier alone contributes as many as four times, Benjamin Franklin, three, while John Donne, Wordsworth, Fosdick, both Brownings, Emerson, Addison and a few others come in for two each. Wide variety, good taste, and a wide knowledge of the literature of help are the portion of this editor.—***Jesse Halsey.***

On Marriage Counseling

BUILDING YOUR MARRIAGE, *by Evelyn Millis Duvall. Public Affairs Pamphlet No. 113, Public Affairs Committee, Inc., New York, 32 pp., $.10.*

"It is no accident, as studies have shown, that couples married in church stay together in greater numbers than those married by a civil authority," declares Mrs. Duvall, in this pamphlet.

It is intended as a supplement to the counseling of family experts, clergymen, and physicians. It deals with some of the perplexing questions that arise in modern marriage: "Who holds the purse strings?"—"Are in-laws a menace?"—"How to quarrel constructively"—as well as presenting sound principles upon which can be built a marriage in which love lasts.—***James R. Love.***

BIBLE study

Current Trends in Biblical

Indications of a reassertion of the impact of history upon faith are found by the author in his survey of current biblical thought, and he presents here three studies which carry these implications. He is professor of Literature and History of the Bible, Scarritt College, Nashville, Tenn.

THE CHURCH press in its more technical publications has carried in recent months certain articles and studies of interest to preachers. Not all of these reach the desk of the busy minister, who cannot read everything, and who subscribes, even so, to more printed matter than he has time to study. These lines are written to call attention to three studies which carry implications for preachers and for preaching. Those chosen have to do with the Bible and its interpretation.

IN December, Norman Pittenger read a paper to the annual meeting of the National Association of Biblical Instructors entitled "Biblical Religion and Biblical Theology."[1] This study was printed in the association's publication. The author begins by calling attention to the new emphasis upon Biblical Theology in Europe and England: a movement which turns from the relativities of historical study in the Scriptures in favor of dogma and theological ideologies in the Bible. Those who support this trend have reacted against the questions which a study of the Bible in terms of a growing historical background presents, especially at the hands of some of the form critics. They have asserted that history does not save us but that dogma does. They have turned, therefore, from the historical Jesus to the Christ of faith.

Pittenger cannot allow this emphasis to pass unchallenged. History is important and without it we cannot interpret biblical ideas which root in a specific historical background. The dilemma, historical or interpretative study of the Scriptures, cannot be maintained. It is false because each needs the other. The Christ of faith and the Christ of history must be related because *in fact* they are so related.

Let us urge, however, that we not be enslaved by biblical forms of thought. The truth must clothe itself in current dress through a continuous process of interpretation and reinterpretation. This in no sense makes the Bible less normative for faith. Because it is normative it must thus be kept alive.

IN A stimulating article published in *The Journal of Religion*, William A. Irwin writes on "The Reviving Theology of the Old Testament."[2] After introducing his readers to the steps by which Old Testament theology came to be recognized as a study in its own right, apart from its relation to the New Testament, the author notes that in time it was supplanted by a treatment of Israel's religion as an historical development rather than as a body of theological tenets. The historical approach to Scripture, with its emphasis upon the growth and development of ideas, became the great interest of Old Testament scholars.

Since 1920, Irwin points out, there has been a new concern for Old Testament theology as such. While historical development is not forgotten by those who write in this new-old vein (C. F. Burney, H. Wheeler Robinson, H. H. Rowled, R. B. Y. Scott, Norman H. Snaith, Walther Eichrodt, Johannes Hempel, Ludwig Kohler, Eduard Konig, Ernst Sellin) the Old Testament is approached mainly as a unitary body of ideas. Advances made in biblical scholarship during the historical emphasis interval are also recognized.

While showing considerable interest and approval in the new status of Old Testament theology, Irwin laments certain tendencies he sees in the writings of some. Theological bias rather than objective thought engages their Old Testament scholarship. This sometimes means that the literature is studied largely in its relation to Christianity, i.e., from the Christian vantage point rather than for its own sake. The author feels that a conception of the task which demands that an Old Testament theologian must first of all be a New Testament theologian is an unreasonable one, likely to produce second-rate scholarship.

The Old Testament theologian, Irwin concludes, is concerned solely with clarifying and systematizing the beliefs of Israel. His field of study differs but little from that of the religious historian, but he handles his material topically through careful selection and arrangement rather than chronologically.

RELIGION *In Life* carried, in its Winter number, an article by Paul S. Minear headed "Form Criticism and Faith."[3] Throughout it is the author's intention to show that the Gospels are written by faith and for faith, even as is the whole of the New Testament.

[1] *The Journal of Bible and Religion*, November, 1945. Dr. Pittenger is a Fellow and Tutor at General Theological Seminary. He is the American editor of *Theology* and contributing editor to the *American Journal of Philosophy and Religion*.

[2] *The Journal of Religion*, October, 1945. Dr. Irwin is professor of Old Testament Language and Literature at the University of Chicago. He is a member of the committee to revise the American Standard Bible, in the Old Testament section.

[3] *Religion In Life*, Winter Number, 1945-46. Dr. Minear is the Norris Professor of New Testament Interpretation, Andover Newton Theological School.

Thought

By
CHARLES M. LAYMON

They do not stand as isolated documents; rather they are part and parcel of a fabric of Christian experience. Behind them lies oral preaching, teaching, and the worship of the early Church. They are concerned with the message of salvation as it is related to Jesus' life and career, to the experience of Christians at the time they were written, and to the coming Kingdom. They are faith documents whose function is to inspire, instruct, and awaken belief. If this is their nature, we must read them in this light if we are to understand them. This is what the author means by the attitudes of Form Criticism toward the Gospels.

Minear is skeptical of the modern attempts to construct a "life" of Jesus on the basis of the Gospels. Psychological development and similar studies in the mind of Jesus, he regards as modern legends. The very nature of the Gospel materials does not lend itself to such analysis.

When the Gospels are approached through an understanding of their true form, six points emerge which the author regards as essential: (The selection and conclusions here are Dr. Minear's.) 1. Jesus actually lived. 2. He was a man of lowly status. 3. The proclamation of the Kingdom of God was central with him. 4. His ethics are to be seen as anchored in the "context of crisis" which the approaching Kingdom precipitates. 5. Experiencing the demands of the Kingdom faces men with the necessity of forgiveness. 6. The cross becomes pivotal in the earliest preaching of the tradition.

Some exponents of Form Criticism are more skeptical than Minear. While recognizing the inevitability of many "secondary ammendments," he does not believe that the writers have been faithless in their portrayal of the Gospel. He is grateful to the Church as the preserver and propagator of the tradition. The vocation of Jesus and the vocation of the Church he finds to be continuous. He concludes his study by suggesting that we apply the approach of Form Criticism to our own preaching today, in order that we might move from faith to faith.

IT IS interesting to note that all three of these studies deal with the interdependence of history and faith. As over against the historical skepticism which has marked much biblical study during the last few decades, this insistence upon the importance of history is significant. The writings of Rudolf Bultmann and R. H. Lightfoot in the field of Form Criticism were largely negative in their evaluation of the historicity of the Gospel records. In Europe this has been reflected, as Pittenger has pointed out, in a new stress on dogma and the biblical idea rather than on history, particularly where the Gospels were concerned. Statements, such as that the Christ of idea rather than the Christ of history is what matters, were heard frequently. Minear finds reason to believe that the Church did not play fast and loose with the tradition in order to meet changing circumstances or temporary whims among the believers. The historical Jesus for him is behind and within the Gospel but cannot be separated from it. This is a more positive conclusion than characterized Form Criticism in its first stages, and is indicative of a swing away from the earlier historical skepticism. E. F. Scott's *The Validity of the Gospel Record* published in 1938 marked the direction of this turn.

All three of the authors, in effect, have affirmed their conviction as to the importance of history in understanding religion, believing that the Faith is part and parcel of the history that gave it birth, even though its universal implications lie beyond history. The strong insistence of Irwin upon objectivity in historical study as a background for theological analysis and formulation is suggestive in this regard.

What does all of this mean to us as preachers? There are ministers whose preaching is not affected by the changing panorama of biblical thought and research. There are others, however, whose thought-life is influenced by what their contemporaries are writing along these lines. They will be heartened, I think, by the reassertion of the impact of history upon faith, and by the beginning of the lifting of the atmosphere of historical skepticism which has hung low for several decades.

In all of this there is a further implication for ministers today. The Gospel did not spring up from a historical vacuum. Form Criticism has made it impossible for us to forget this fact. Neither will it continue to grow apart from life. It is not in the moment of preaching that it comes into being. Rather, it is in relation to living situations today that the Gospel becomes a fact. Apart from these actual contacts of person with person, and of person with God in daily living, there is no Gospel at all. Contemporary history and the Gospel are entwined in the twentieth century just as they were in the first. We do not pass on to the future a book simply. We give to tomorrow the Gospel which has grown out of the experience of the Christian Church today.

Philosophies and techniques of the sermon, and characteristics of the man who preaches it, are discussed in various aspects by the writers of the four articles within this six-page homiletics section.

Preaching the Living Gospel

By C. WILLIAM BLACK

Having been called as "preachers of a living gospel," it is vital that ministers have purpose in their sermons, declares Pastor Black, of The Methodist Church at Greenville, Ohio. He gives, in this article, his idea of the requirements necessary for making sermons live.

SOME preachers should be licensed embalmers. Their sermons are beautiful caskets, in which they present the gospel, lovely indeed, but cold and dead. One pastor I know should be a member of the fire department. Always in his preaching he seems to be battling a blaze, trying to keep the fire of the gospel under control, lest some sparks escape which may ignite his church and burn up the status quo which he accepts so complacently.

We are called as preachers of a living gospel, warm and glowing, vital and active. This is our task; to take the gospel, which we find in the New Testament, in church history, in Christian hymnody, in the lives of men, and in our own hearts, and make it to stand stalwartly in our pulpits, to walk lovingly through the aisles of our churches, and to stride forth boldly into the city streets "where cross the crowded ways of life," and out into the highways and byways, even to the uttermost parts of the earth.

A sermon will not present the living gospel unless the preacher has a purpose. The most important question for the pastor to ask himself each week is not, "What shall I preach Sunday?" but "Why am I preaching; for what purpose am I preaching?" The minister must answer this question in the light of world and community events, the temper of the times, and the problems of individuals in his congregation. The man who is preaching to a purpose is well on the way to presenting a sermon that is alive.

The next step is the selection of a vital theme. It may be a felt difficulty in a life situation, it may be a timely text, it may be a noble passage of Scripture. But be sure it is vital, that it will make contact with the minds of the congregation.

A college boy prepared for an oratorical contest. He worked hard and prepared well. But the oration did not click, it did not win the prize. The subject was one on which the peak of interest had passed, the oration was too much of a spiritualistic seance in which the young orator made the ghost of a vital problem of a few years before to walk again. Since this college boy has become a preacher he has, far too often, committed the same error. The sermon theme must contain timeless truth, but to live today it must be timely.

For the preacher who is mentally awake to the world situation, who is an active participant in community affairs, who is a faithful shepherd of his flock, and at the same time a reader and student, the unconscious mind will often take care of this selection of vital themes. Spurgeon said, "When a text leaps upon you like a lion out of a thicket, it is time to preach upon it." Every minister can verify the truth of that statement. But, still, a man must consciously chart the course of his homiletic activity to be certain of meeting the present needs of his people.

One of the most serious faults of preachers is that of freezing into a certain form of sermon outline and presentation. In this case, regardless of the theme or the occasion, the congregation can count on the pastor to approach the problem in about the same way, deal with it according to his habitual pattern, and come out at practically the same place every Sunday.

Every man who wants to keep his preaching alive as a vehicle for the living gospel should read and reread Luccock's book, *In the Minister's Workshop.* This volume should be required study for every preacher, young and old. In it we find a notable chapter on, "Some Types of Outlines." It will be a joy, as well as a profitable experience, for the pastor to consciously experiment with some of these types of outlines that he has not been using recently, if ever. There is more than one way to outline a sermon. Woe to the preacher, and more woes to his congregation, if the preacher limits himself to one frozen method!

A living sermon will have two outlines: a logical outline in which the subject is developed to bring out the relevant truth, and a psychological outline designed to capture and hold the interest of the congregation. Perhaps the greatest failure of preachers lies in having only the first outline. The second is equally important. As a preacher builds his sermon, his first consideration must be, "What am I saying that will catch the interest of the people and compel their attention?" Then here and there throughout the sermon must be bits of original statement,

clever phrasing, appropriate humor, and relevant and interesting illustrations that will keep the thoughts of the listener moving along with the thoughts of the preacher. This may mean the introduction of some things that do not advance the logical development of the sermon. But there is no use in holding to a subject and losing the audience.

When a sermon is half-way prepared the preacher should check it to see if it has a psychological outline. One way to do this is to mark with a red pencil those things which, because of originality, general human interest, or emotional appeal, will arrest the attention of the audience. If red marks are non-existent, or few and far between, the preacher needs to do some more work before he puts his message into its final form. In some instances it will mean starting all over again on a subject that has more popular appeal, or in other words, meets the needs of the people.

The final hurdle before a living sermon is its delivery. Many a well-prepared discourse upon a vital theme has fallen lifeless and cold before the pulpit because of ineffective presentation. It is hard for the living gospel to leap forth from a poorly-read manuscript, or from the lips of a preacher struggling to find words, or from one who must always consult his notes when he comes to what should be most dramatic and effective places in the message. Some sermons are killed by the voice, the sing-song monotonous voice, or the shouting voice that seeks to emphasize every sentence equally without recognition of the emphatic value of the still small voice at the right moment.

Whatever the method a man can use most effectively, he must speak with true enthusiasm for his message. Some men preach as though they have to say something, others preach as though they have something to say. It is from the latter that the gospel comes forth, radiant and vital. The worst form of murder is "gospelcide"; destroying the living gospel by ineffective preaching of it.

What Is a Preacher?

By ERNEST WALL

Elements that help the preacher reach the hearts of his congregation are discussed in this article by Pastor Wall. He starts with Phillips Brooks' definition that "a preacher is a gentleman conversing," and then defines other characteristics which might be added to Brooks' appraisal. He serves Trinity Methodist Church, Richmond Hill, New York City.

BISHOP PHILLIPS BROOKS is credited with the saying, "A preacher is a gentleman conversing." Whatever the limitations of that definition, it provides an excellent starting place for fruitful consideration of the question: What is a preacher?

Gentleman

Spenser said that "the gentle mind by gentle deeds is known. For a man by nothing is so well betrayed as by his manners." Shakespeare spoke of the "five-fold blazon" of a gentleman: "Thy tongue, thy face, thy limbs, actions and spirit;" while an earlier poet than either, taking Jesus Christ as model, emphasized His "soft, meek, patient, humble, tranquil spirit."

A gentleman, then, is proclaimed by his appearance, by his way of speaking, by his manners, by his gentle deeds, and by his patient, humble, tranquil spirit. That is to say, the true preacher has a background that makes his conversation meaningful, and that commands respectful attention. It would be folly, therefore, to neglect the cultivation of any of these important traits.

Appearance might be checked and examined by one's wife. The importance of voice is recognized by all first rate seminaries; and its training should not end there. Manners are the result of careful observation and discipline; with some, they are fashioned in childhood, but they can be acquired by anyone. To gentle deeds, every preacher is ordained; but the spirit—the spirit that is humble and patient because it is at peace—this is the last and most arduous achievement of the true Christian gentleman. It is only fashioned in quietness. It is the fruit of communion with "the first true Gentleman that ever breathed."

Conversing

It is one thing to harangue a crowd, but that is not conversing. It is dramatic to be a Bible puncher, but that is not conversing. Loud shouting is hardly the fashion of "a gentleman conversing." There are few spiritual realities which require that kind of emphasis, which, alas, is too frequently a cover-up for weakness. Professor Hannon of Drew was fond of that so well known story of the marginal notes on the preacher's sermon: "Argument weak. Shout like fury." Of Saint Francis of Assisi it was said by one of his disciples, "He had not the manner of a preacher; his ways were rather those of conversation." And it is well to recall that of Jesus it was said: "He shall not strive nor cry aloud."

A gentleman conversing treats his audience, not as a group of recalcitrant rebels, but as friends with whom, in loving fellowship, he is anxious to share his deepest insights, his highest aspirations, and his broadest vision. A preacher is not a declaimer. What is usually called oratory is right and real when it becomes the natural expression of a great depth of being. But torrential words may clothe shallow thoughts; and their effect may be equally superficial.

The two great New Testament words for the preacher are "witness" and "ambassador"; and the function of neither of these suggests overwhelming loudness. Were not the first two metaphors of our Lord, for this Christian business of witnessing, *light* and *salt?* Neither of these suggests the overbearing manners of Hamlet's "robustious fellow who out-Herod's Herod." Even William Blake's "bow" and "spear" and "sword," with which he would strive for the achievement of the new Jerusalem, were silent weapons of mental strife; and his real description of the

Christian task—and of the Christian preacher—is found in the words:

Go, therefore, cast out devils in Christ's name.
Heal thou the sick of spiritual disease.
Pity the evil, for thou art not sent
To smite with terror and with punishment.

A preacher is a gentleman conversing. It is clear that the definition is not complete. Not only must the conversation have affirmative religious content, but some further qualifying words may be added to the phrase.

Interesting

It is fundamentally necessary that we beware of cultivating what Spurgeon called "the hideous gift of saying nothing at great length." We have the grandest truths, and the most pertinent matters, as the subjects of our conversation. We must not make these things "of none effect" by treating them in the dullest manner. No preacher need be guilty of that. Saint Breuve said, with truth, that "there exists in almost every man a poet who has died in the course of his life." A preacher makes his holy conversation interesting by reviving the poet within himself, and appealing to the poet in those with whom he speaks.

That is to say, a preacher uses his imagination, and appeals to the imagination of others; for, as Macaulay reminds us, "Logicians may reason about abstractions, but the great mass of men must have images," which they can easily visualize. Professor William Lyons Phelps remarked on one occasion, "People will be much more interested if you start by saying, 'I was standing on the corner of Forty-second Street'—than if you start with a philosophical axiom. They want to know what happened in that easily visualized situation." To be interesting simply means to engage the attention, and arouse the curiosity. Robertson of Irvine, we are told, became one of the most original of speakers when he took the advice of a lady who noticed how unnatural was his manner of speaking in the pulpit. "In conversation," she said, "you are most natural and powerful. Bring your conversational manner of thinking and speaking into the pulpit."

Persuasive

Persuasion is its purpose. The "Three P's" of Thomas Guthrie's homiletics (a preacher who also "spoke in the pulpit as he would in a parlor") were Proving, Painting, Persuading; and persuasion is best accomplished where preaching is conversation. "Eloquence," said Pascal, "should prevail by gentle suasion, not by constraint." This kind of conversation is winsome; it is saying a good word for Jesus Christ. The starting point of all persuasion is, however, conviction. The effectiveness of the persuasion depends upon the clearness and the fullness of the conviction. There is a difference between the power of that conversation which is based on other's undigested opinions, and that based upon the conclusions and convictions one has personally arrived at after due meditation and experience. A man cannot lead another nearer God than he himself is; but the man who, by quiet thought and vital experience, has written upon his heart convictions answering to Sir Wilfred Grenfell's book *What Christ Means to Me*, can speak both "well" and persuasively of Jesus Christ.

The emphasis here is not upon the conversation but upon the man. Adolph Monod, the great French preacher, used to say that great preaching depended on inward conception and feeling. The preparation of the man, therefore, is the prerequisite of the preparation of the discourse. He whose words say clearly "I am persuaded" is most likely to gain the desired response, "Thou persuadest me."

Earnest

Whether or not we have stood beneath that impressive statue of John Bunyan on Bedford Green, we are familiar with the words that are upon it, for they are the words of The Interpreter in the *Pilgrim's Progress:* "He had eyes uplifted to heaven; the best of books was in his hand; the law of truth was written upon his lips; the world was behind his back; he stood as if he pleaded with men; and a crown of gold did hang over his head." That was Bunyan's conception of the preacher; and it is the image of earnestness. "It is no light thing," said Luther, "to speak before men in the place of God."

Yet, earnestness does not mean doleful solemnity. It does not debar humor, which, rightly used, may be an instrument of persuasion. A sermon need not be "a plague of sighing and grief"; it is an expression of affectionate solicitude for men. Schleiermacher's preaching was described as "the personal, penetrating, kindling effusion of a feeling" and in his day it shook Germany from its spiritual lethargy. Such a "feeling" comes when the preacher is profoundly moved by the conviction of his personal responsibility to God; and such a "feeling" produces the Pauline earnestness, *We beseech you in Christ's stead: Be ye reconciled to God.* Earnestness is the fruit of conviction; and it shapes the holy conversation into an urgent appeal which allows of no "tomorrow," and discourages all evasion.

Effective

John Wesley once criticized the preaching of Robert Hall by saying, "You do not hear the voice which says, 'Thou art the man.'" A preacher is a man after a decision. He speaks in order to gain the reaction: "That is true; he is right; I will do it." Professor Luccock quotes Rodin as saying, in reference to his artistic goal, "When I was young I strove for beauty in form and line. What I seek now is life." That is the objective of the preacher, for it was, and is the divine objective of Jesus. The final word in every holy conversation of the preacher is a word of challenge; for he holds forth "the word of life." That is to say, the preacher has ever in mind, as his undeviating goal, the question:

What think ye of Christ, friend?
When all's said and done
Like you this Christianity or not?
. . . will you wish it true?
Has it your vote to be so if it can?

Need for Expository Preaching

By GORDON PRATT BAKER

An experiment in expository preaching is described here by the pastor of Violetville Methodist Church, Baltimore, Md. He believes that the favorable reaction to his sermon series was caused by factors of familiarity, authority, and challenge—all inherent in the message of the Scripture.

ONE day, a little more than a year ago, my seven-year-old nephew came home from Sunday school much disgruntled, and declared flatly that he would never go back. We were both amazed and alarmed. For some time we had noticed that his interest was waning; but we had assumed that like all other childish moods this, too, would pass. Now, however, it was open rebellion. The situation called for immediate action and not a little tact. So we asked the lad the reason for his startling declaration. And he gave it with blunt frankness: "I went up there to hear about Jesus," he said, "and all they've done is tell me about butterflies!"

That set me thinking. Had a seven-year-old boy laid bare the weakness of the contemporary pulpit? Were people coming to church to hear about Jesus only to be told about butterflies?

I decided to try an experiment with a number of expository sermons using familiar scriptural passages. This required searching out the historical settings of the Twenty-third Psalm ("A Song of Faith in a World of Fear") and of the One Hundred Thirtieth Psalm ("A Song of Salvation in a World of Sin"). I used the story of the four men who brought a palsied man to Jesus and called it "The Secret of Amazing Grace." I related the account of the rich ruler who begged Jesus to "come down" and heal his son and was awakened to the responsibilities of faith when the Master refused to desert others in equal need. Simon of Samaria became the focus of the question "What Price Salvation?" The Prodigal Son revealed "The Implications of Repentance." The Rich Young Ruler set forth "The Implications of Salvation." The parable of the lost coin, with its penetrating domestic touch, disclosed "The Joy of Earth and Heaven." The story of Peter and John at the Gate Beautiful provided the "Pattern for Conversion." Andrew's part in bringing to Jesus the boy whose loaves and fishes fed the five thousand revealed our "Unsuspected Splendor." The divine declaration of faith in Moses at Mt. Horeb was made the theme of an evangelistic appeal which I called "On Being Yourself."

I delivered these sermons in fifteen pulpits besides my own, and the response was amazing. Seven young people professed conversion in a small country church following the sermon on "The Implications of Repentance." In one city church a woman, after hearing the sermon "On Being Yourself," confessed: "I wasn't going to come to church tonight, I've been so depressed; but now I'm glad I came." On the opposite side of town, a man expressed much the same thought concerning this sermon when he said: "Tonight you gave me what I need."

Significant was the change in the expressions which people used as they left the services. Less and less did I hear, "I enjoyed the sermon." More and more I received such comments as, "I don't know why, but I just didn't realize that my religion requires so much of me." In trying to analyze such reactions I have come to the conclusion that the success of expository preaching is due primarily to three factors: its familiarity, its authority, and its challenge.

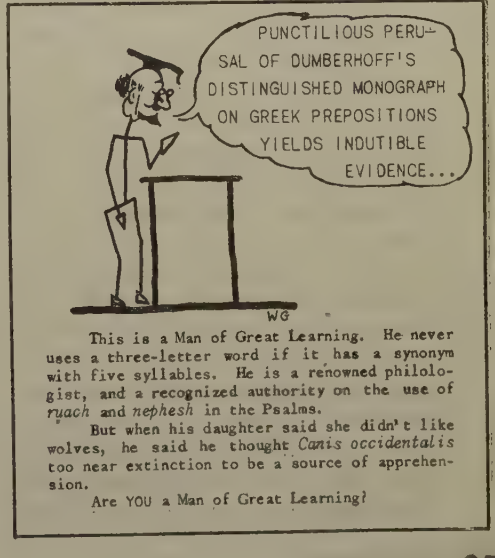
Familiar Scripture is an anchor for the frightened people of a world in transition. It is a secure hold on a coveted past. It relates intangibly to every spiritual experience—home and family prayers, new dedication of life, the strangely exhilarating responsibilities of parenthood, the introduction to sorrow, the moment of success. It touches the subconscious tranquillities of the soul; for men will lay hold of familiar things, even in a world which is swiftly crumbling beneath their feet. That was apparent in the fact that during the last eruption of Mt. Vesuvius, Italians fleeing the doomed villages which dotted the path of the flowing lava are said to have carried with them lockets and pictures and trinkets of neither practical nor commercial value. But instinctively they had recognized these things as links with the past. Although their world was to be changed, they had no intention of breaking their ties with other and happier days.

Expository preaching appeals to people because it presents an unalterable truth which rightfully belongs to them because it has been lifted from both their heritage and their experience, and instinctively they recognize it.

There is, however, another and even greater factor to commend it. It is based upon an unimpeachable authority. Our present confusion is the product of conflicting standards. We are in the midst of the world's struggle for an authority.

The Bible reveals, sometimes with startling illustration, that life cannot be neutral. Life advances so long as it is loyal to divine truth. It becomes decadent whenever it departs from divine truth to explore the depths of lust, selfishness, and unrighteousness. The Scriptural history of humankind testifies, with a relentlessness which a sophisticated age has

TWO-MINUTE SKETCHES *From the Amen Corner*



This is a Man of Great Learning. He never uses a three-letter word if it has a synonym with five syllables. He is a renowned philologist, and a recognized authority on the use of *ruach* and *nephesh* in the Psalms.

But when his daughter said she didn't like wolves, he said he thought *Canis occidentalis* too near extinction to be a source of apprehension.

Are YOU a Man of Great Learning?

soft-pedaled, that men cannot change their morals without incurring convulsions of a spiritual revolution as destructive as it is dynamic. Scriptural testimony establishes standards which, when honestly applied to current choices, plainly mark the direction in which we need to go.

The obvious danger at this point, of course, is that literalism may obscure standards so essential to spiritual progress. A man's religion may crystallize as solidly as a mineral. It was for that reason, therefore, that Jesus insisted, both by declaration and by parable, that the spirit of the law would give it life. The past, however comforting its memory, cannot be made a refuge. It must become the embarkation point for adventures in faith. Who does not make it that, forfeits his rightful heritage. So expository preaching transforms a familiar truth into a spiritual force, which shapes character as it sharpens distinctions in matters that relate to the soul.

Such transformation is inevitable, for expository preaching bases its element of hope upon the moral severity of divine integrity. The God who cannot condemn, cannot redeem for the simple reason that He holds no control over his creation. And if He holds no control over his creation, it is because He lacks the moral character necessary to the task. But a God who is consistently true to himself can be trusted completely. The God, who himself embarked upon an adventure in faith at Calvary, has a right to expect similar daring of his creatures.

Perhaps it is this point which much of our contemporary preaching misses. Our emphasis upon crowds may dull our interest in creeds. One minister, with whom I talked at some length on this subject, very frankly stated that, "People do not come to church to be reminded of their sins. They come to find hope. They want to go out feeling better." He never answered, however, when I asked him how they could find hope unless they knew what they could hope for, or how they could feel better unless they knew that they had established a better relationship with God by accepting partnership in the progressive plan of creation.

Men need an authority beyond themselves for the building of a "bright new world"; but it must be an authority which they have helped to shape. And expository preaching, by relating purposes to persons, and principles to practices, enables men to help shape that authority.

There is a third factor. Expository preaching presents a provocative ideal. It awakens the listener to the realization that he is part of a moral process which does not end with him even as it did not begin with him. Yet without him it could not complete God's holy purpose. He is essential to the working of God's will. He is fundamental to the success of God's plan. He is the hope of the world because he is always the center of a painting whose artist is God. So men are called to believe in a God who believes in them.

Expository preaching, therefore, encourages the upward look. Men cannot come face to face with Scripture without also coming face to face with a God whom they must respect because He respects them. If He expects so much of them, must they not be capable of attaining it? How else can one interpret the parable of the talents, or the divine commission at Caesarea Philippi? The simple honesty of expository preaching thus awakens men to the unsuspected splendor that is within them. The secret of its success is to be found, I think, precisely at this point. For the salient characteristic of the Gospel narrative is the fact that it describes commonplace people whose passion for Christ's Kingdom transformed their commonplace into a holy place. Shepherds became saints. Fishermen became the first Christian missionaries. Servants in a home in Cana were the agents for the working of a miracle.

The preacher who uses Scripture to disclose the simple naturalness of religion is the privileged bearer of a divine prerogative: he may relate the human heart to the Heavenly ideal in such holy fashion that his hearers forget there was ever a time when they did not know the Lord.

Making the Most of Mother Goose

By WEBB B. GARRISON

The "symphonic sermon" idea, applied to Mother Goose rhymes, is here illustrated by the pastor of Timmonsville Methodist Church, Timmonsville, S. C.

THAT children's stories and rhymes are a rich source of pertinent and effective sermon illustration, has long been recognized. But the pastor who is content to make an occasional reference to a familiar character or incident is failing to make the most of a golden opportunity; for in the "Mother Goose Rhymes" there are countless verses admirably suited for use in "symphonic sermons."

The symphonic sermon is a special type of topical sermon, developed by William L. Stidger. It is so called because, as in the symphony, a simple theme is repeated several times. In the case of the sermon, two or four lines of poetry may be used as a theme. Chosen to express the same thought as the text, the symphonic theme is repeated at each chief division of the sermon. Because the principle of repetition is utilized, the symphonic sermon has a marked tendency to attract attention and to create a lasting impression.

That the Mother Goose Rhymes are very poor poetry is readily apparent. Many of them have, however, survived in printed form for more than 250 years, and doubtless existed as a part of the folk traditions of Europe for centuries earlier. That any one woman compiled the early collections is doubtful. The Elizabeth Goose of Boston, so heartily and sincerely endorsed by Edward Everett Hale, appears to have been pure myth. Her much older French prototype, Mere L'Oye, probably existed only

as a widely-accepted synonym for fairy-tales.

Regardless, however, of the authorship or literary perfection of the Mother Goose Rhymes, they have apparently won a permanent place in Western civilization.

Used by the pastor for didactic purposes, especially as symphonic themes, the rhymes possess two important qualities which make for strong audience appeal. First of all, they are familiar. Associated with them are pleasant memories of happy childhood. So they invariably bring a smile to the face of the listener. They possess the added virtue of establishing a common meeting place for listeners of whatever age.

Again, the Mother Goose Rhymes possess the virtue of simplicity. The meter may be poor and the rhymes deplorable, but the verses are largely concerned with real life. Few of them contain words of more than three syllables, and a count of the more popular and well-known rhymes reveals a very high percentage of one-syllable words.

These two factors, doubtless in conjunction with others equally important, give the rhymes a strong listener-appeal. When carefully chosen to fit the subject and text, they give new vitality to a sermon.

It is obviously impossible to list more than a few symphonic themes, so the following examples are given as typical:*

I

Sermon Subject: "Stewardship." Symphonic Theme:

Pinching, plodding Peter Clide
Never gave a cent!
His only sorrow when he died
Was for a dollar lent.

II

Sermon Subject: "Anger." Symphonic Theme:

Molly, my sister, and I fell out,
And what do you think it was all about?
She loved coffee and I loved tea,
And that was the reason we couldn't agree.

III

Sermon Subject: "Keeping Up Appearances." Symphonic Theme:

Tommy Trot, a man of law,
Sold his bed and lay upon straw;
Sold the straw, and slept on grass,
To buy his wife a looking-glass.

IV

Sermon Subject: "Civilization Needs Christ." Symphonic Theme:

Two monkeys came from their native wood,
To view the haunts and ways of men;
Two mortal hours they silent stood,
And then, content, went back again.

V

Sermon Subject: "Sin Is Attractive!" Symphonic Theme:

"Will you walk into my parlor?" said the spider to the fly;
"'Tis the prettiest little parlor that ever you did spy."

VI

Sermon Subject: "The Supremacy of Love." Symphonic Theme:

"Why does the lamb love Mary so?"
The eager children cry.
"Why, Mary loves the lamb, you know!"
The teacher did reply.

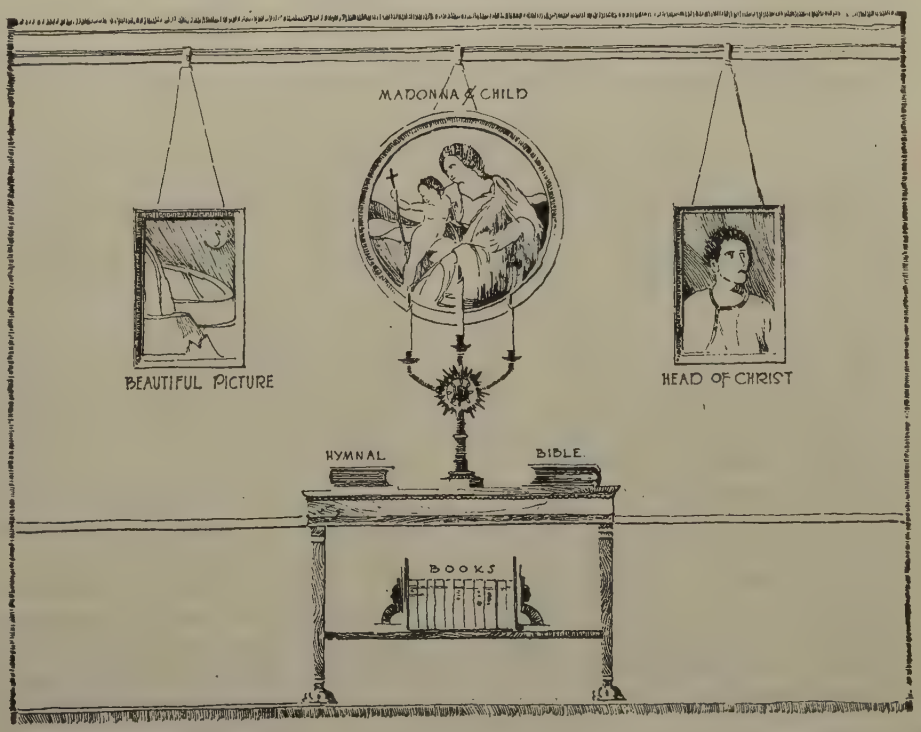
VII

Sermon Subject: "The Basis of Prejudice." Symphonic Theme:

I do not like thee, Dr. Fell,
The reason why I cannot tell;
But this I know, and know full well,
I do not like thee, Dr. Fell!

Of course, no pastor would care to use such symphonic themes with great frequency. But judiciously chosen, they offer attractive possibilities. A careful reading of a good edition of Jessie Wilcox Smith (Dodd, Mead & Co., 1914), will yield scores of effective allusions and symphonic themes. For compelling preaching, make the most of *Mother Goose! Mother Goose,* such as that by

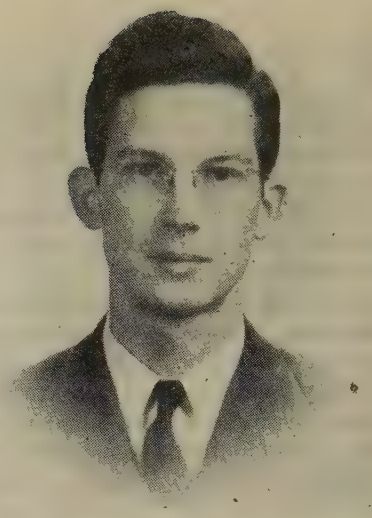
A plan for "The Church in Thy House" by Wenner, Architect;—from *Building For Worship,* by E. M. Conover; (The Interdenominational Bureau of Architecture).



* The original English edition consisted of fifty-one rhymes. Many others, of known authorship, have come to be included in collections of "Mother Goose Rhymes." Such is the case with the last three quoted. These may be found in any good dictionary of quotations.

Obtaining Spiritual Unity

By WILLIAM A. TYSON, JR



Effective changes have been made in the hearts of two small-community congregations, of different Protestant denomination, by activating an underlying spirit of co-operation. The story is told in this article by the minister of one of these churches, Pastor Tyson, who serves Devereux Methodist Church, Devereux, Ga.

IT IS not a pretentious looking little village. Even going at "war-time" speed, one would hardly notice the sign, Devereux, as he traveled from Milledgeville to Augusta, Georgia. Located almost in the central part of Georgia, seventeen miles from historic Milledgeville, in a strictly rural section, Devereux has accomplished, nevertheless, some remarkable things in the life of its churches this year.

In the little community, there are two churches, the Baptist, with a membership of 100, and mine, with a membership of 128. Within walking distance of these two churches, there are hardly 200 people. For years there had been a spirit of co-operation in the hearts of the people, but it did not become active until about two years ago.

The two churches were each trying to conduct a mid-week prayer meeting. Only a handful of the faithful came. It seemed better to discontinue prayer meeting altogether; but someone suggested that these services be held in homes of the community, with the Baptist minister and myself leading the services on alternating Wednesday nights.

This suggestion appealed to the people of both churches, and prayer meeting attendance increased almost immediately after the plan was started. At present, from thirty to sixty persons attend each service. These home prayer meetings apparently gave birth to a latent spirit of co-operation among the church members.

One Wednesday night, the Rev. Joe A. Moore, Baptist minister, and the Methodist minister, stood outside the home where prayer meeting had just been held. We were talking about some of the spiritual problems of the community. As if inspired by God, we reached the suggestion, simultaneously, that a union evangelistic campaign be undertaken in the community. Plans were carefully made with the officials of each church working in close harmony. I was to preach, and the services were to be held in the Baptist church. Each evening, for a week preceeding these services, the people of the community gathered in one of the homes for prayer.

Since there had never been a union evangelistic campaign in Devereux, there were some doubts in our minds about its possible success. Nevertheless, the two church schools joined in making plans for an "all-day" church school rally, to be held on the day of the first scheduled service. By 10:00 A.M., on the day set, a large group had gathered for the rally. Outstanding speakers and singers from the surrounding territory came. A Georgia "bar-b-cue" dinner was served to more than 300 persons. After a full day, the people poured back into the church for the opening service of the seven-day evangelistic campaign.

It was a glorious revival; hearts were united as never before; the two churches began to take on new life; activities reached an all-time high, and church attendance increased. Hearts were won to God, and many lives were rededicated to Christian living.

After a Sunday evening worship service, several months following the campaign, something was said about World-Wide Communion Sunday. Each of us had planned to observe the day in his own church. As we talked about it, it was decided that we work out a co-operative service, and we carefully made plans for this day when hearts all over Christendom would unite at the Lord's table.

At the morning service, I was to preach in the Baptist church, and the Sacrament of the Lord's Supper was to be administered. The Baptist minister was to preach at the Methodist church that evening, and the Sacrament administered again.

On the morning of World-Wide Communion Sunday, with God's world about Devereux bathed in Georgia's sunshine, a large group of local Methodists and Baptists gathered at 11:30 to worship God and to commune together about His table. My subject was, "United for God." At the close of the sermon, the Baptist minister and I, assisted by the deacons of the church, administered Holy Communion to every one present, regardless of the church of which he was a member.

At the evening service, in the glow of candlelight, the same group of people gathered at the Methodist church to listen to the Word of God from the lips of the Bapist minister. Kneeling together about the Lord's table, we assisted each other in Methodism's beautiful ritual for the Holy Communion. Together, we passed the bread and wine to all who came and knelt at the chancel rail, before the altar and beneath the symbol of the Cross.

As the people left the church, they could be heard saying satisfying words. Men and women with calloused hands, those with wrinkles of the passing years in their faces those whose features showed the struggle for living, youth with their vitality, rich and poor alike, agreed that this day had given them the

greatest spiritual lift in all their lifetimes. Some were heard to say, "I never thought I would live to see it," and "How I thank God for it." All during the week, and even until now, people in Devereux have been talking about that "wonderful day we had the first Sunday in October."

Results are often seen with time, but partial results of this day were seen immediately. On the very next Sunday, my church observed Rally Day in the church school. The enrollment of this school is fifty, with an average attendance of thirty-five; and the enrollment and attendance of the Baptist church school is about the same as ours. It was our desire to have 100 per cent on Rally Day. Without invitation, the Baptist church school came over in a body to be with us, bringing the total attendance up to 105, one of the largest ever recorded in the history of the church.

Through such a program of active co-operation in the Devereux community churches, they have helped lift each other to the throne of God. It is not enough for one of these churches to invite people to join it. Whenever either church opens its doors to receive members, they are invited first to join God's church, and then to select the denomination.

This year thirteen persons have united with the Methodist church and three with the Baptist church in Devereux. These new members are more than have been received by either church in a number of years. But the greatest spiritual lift of a lifetime comes when Christian hearts, regardless of denomination, are united about the Table of the Lord in God's church, before His altar.

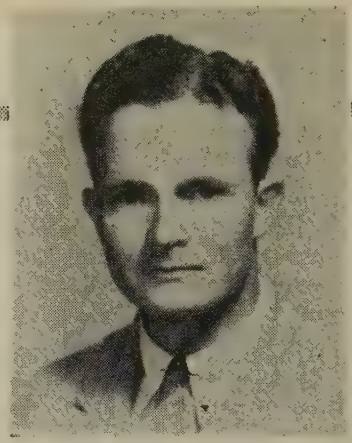
Three high-ranking Methodist chaplains assisted in the dedication of this unusual triptych in the Chapel of the U. S. Naval Base in Philadelphia.

Called "Christ the Carpenter," the central panel is designed to portray a Jesus (young, as are the Navy Bluejackets), who understands ships and their construction. Jesus is shown working as a shipbuilding carpenter upon a fishing boat on the shores of the Sea of Galilee. He bears on his shoulder a beam which symbolizes the cross he is to bear to Calvary.

The artist, Miss Violet Oakley, shown in the center of the photograph, states that the ribs of the boat suggest the seven-branch candlesticks.

The second and third from the left in the picture are Commander Hansel H. Tower, Chaplain of the Base (New England Southern Conference) and Captain Roy L. Lewis, District Chaplain (New Jersey Conference). To the right of Rear Admiral Draemel (with Miss Oakley) is Captain E. W. Davis, Chaplain, of the Virginia Conference.—Courtesy Methodist Information, Ralph Stoody, Director.

South African District



By QUITMAN C. ROBERTS, JR.

From South Africa comes the account of a young Methodist missionary, required immediately following his arrival there, to take on the duties of district superintendent in the Southern Congo conference. He is pioneering over a vast territory, and describes his work here.

IF YOU ever get the idea that there is not room enough at the top, this is to let you know that there is a place where you can cover as much ground and have as many people as you want. You can come out of America with only one year of pastoral experience and become a district superintendent immediately!

I know! It has happened to me, and I'm seeing it happen all the time to other young men. You say, "Why, that's ridiculous"—and you are absolutely right. There is no way for it to make sense for a chap with a seminary degree and one year of pastoral experience rightly to be a district superintendent; except that all over this continent of Africa there are simply not enough ministers to fill the vacancies.

I've been talking the whole thing over with the bishop for a number of months now. Over and over, I have said, "But Bishop, I can't take over that work. I don't know enough about it. It's true that I had a few courses in missions, and I have spent several months with you traveling over African missions, but I rather think it would be better to close down the mission than for me to take it over and probably do more harm than good."

But every time there is the same old answer: "We can't close down; there are thousands of members of our church here. And the Everetts have to go home—they have been out here more than seven years this term, and they are tired and sick and must go. Until there is someone to take over, they simply will not go home. It is a choice between permanently breaking the health of these fine missionaries or your taking over and doing the best you can with it."

And so, with only a little more than two years out of seminary and a few months' travel as secretary to the bishop over our Elisabethville Area, I find myself superintendent of the Elisabethville District of the Southern Congo Provisional Annual Conference!

Southern Congo Conference is one of the five annual conferences in the area and covers an area equal to three or four average-sized states at home. Elisabethville is the largest city of Congo Belge. It has something like fifty-thousand Africans and six thousand Europeans—Americans are "Europeans" in Africa—and is near the center of our five conferences. Thus it was chosen as the place for the episcopal residence. The five conferences are: Central Congo (in the Lusembo Province) on the north, Southeast Africa (Portuguese East Africa and a bit of the Union of South Africa), Rhodesia on the South, Angola on the west, and Southern Congo in the center.

Since the general situation is rather similar in all the other conferences, I shall stick to the Southern Congo where there is plenty of room for anything on earth you have to offer.

Southern Congo Conference is made up of six districts: Kapanga, Sandoa, Mulungwishi, Kanene-Kafakumba, Jadotville, and Elisabethville—and it is more than four hundred miles from Elisabethville to Kapanga. The conference is not made up of the uninhabited African jungles you may have seen pictured.

I have seen several thousand miles of Africa, but not one bit of the "jungles." I see mainly the rolling red land of Africa, sometimes wooded, and more often covered with a head-high sage grass. In the dry season, which lasts about half of the year, there is much cold wind and an occasional frost. The rest of the year it rains. And on these hillsides and plains live a million or two Africans. I don't know just how many there are, but there are more than ten million in the Congo, and I do know that in this conference area we have hardly scratched the surface. Yet, since 1914, a few missionaries and their African co-workers have built up a church membership of more than ten thousand and there are at present nine thousand, eight hundred students enrolled in our schools. Yes, there are people in villages scattered all over the conference and more and more people from all over Congo, from Angola, from Rhodesia, from everywhere, are coming into our mining cities to work.

When Bishop Springer first came through this section nearly forty years ago, there were only a dozen or two European homes on the present site of Elisabethville, but as others caught the vision of a great mining city springing up here to furnish the copper for a good portion of the world, he too, caught a vision of the Church of Jesus Christ moving in to win and serve the thousands of Africans who would be coming. And so at points from about one to four hundred miles apart over the southern end of the Congo, there has been set up one after another mission stations with half a staff and very little funds. The earnest prayers and efforts of these missionaries, with the aid of African fellow-workers and friends in America have worked miracles for the African people.

Today, for these six districts, we have on the field nine missionaries

and one family of contract workers. (There was one less than that until four months ago when my name was added to the list.) At Kapanga there are five: Dr. and Mrs. Piper, with the hospital, and their daughter, Ruth, who returned last year as a nurse; Mr. Brastup, who is the district superintendent, and Miss Jensen, who is a nurse officially retired but awaiting transportation home.

At Sandoa there is one to look after the station work (clinic, church, school, maternity work), and the district and that one is Miss Anna Lerbak who came out originally as a nurse! She's a district superintendent too!

For the Jadotville District, there is no one in residence. At Mulungwishi, there are Mr. and Mrs. Hausaman, a Swedish couple, who have been doing a fine job helping out during the shortage of missionaries. (Mulungwishi is supposed to be our training school for preparing our pastor-teachers for the conference.) At Kanene, there is no one. Bishop Booth estimates that it would require only about forty missionaries to staff the conference as it stands at the present, not counting the expansion that simply must be done.

And so the new district superintendent has been taking a look at his district and asking questions about it. We got home from conference nearly a week ago, and during this week I have learned that the only elder we had in the district has been moved out! It has been felt wise to be very careful in the granting of the right to administer the sacraments. Now all baptisms and communion services in this district will rest on the district superintendent.

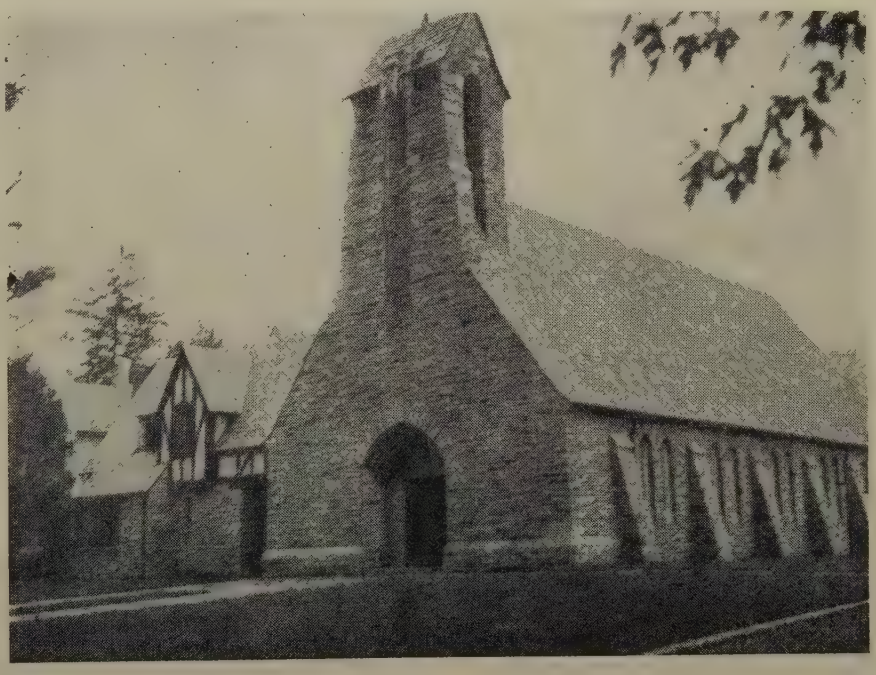
The school starts in Elisabethville in October. Our school has a thousand enrolled students with an average attendance of six to seven hundred—and if they should all come any one day, it would be too bad! There is simply no place to put them. As it is, one class is meeting in an old wreck of a garage in the parsonage back yard. There are about twenty teachers here, most of them either on trial in the conference, or accepted supply pastors. Each one is also an assistant pastor. The school runs from the two pre-school years (when the youngsters from everywhere learn the Kingwana language that is used in our school and church) on through the sixth school year. This corresponds somewhat to our sixth grade at home, though, of course, textbooks in the language are not yet written or published sufficiently to come anywhere near meeting the need.

Outside the city of Elisabethville there are now eleven pastoral appointments and their respective schools. Each pastor teaches his school during weekdays and in some cases he has an assistant so they can carry a larger program. Our pastors and teachers have a maximum of ten years' formal education, though most of them have only about half that much. From what I hear, there are plenty of mistakes made and some apparently insoluble difficulties arising out of the clash of the traditional African cultures coming together and also coming into contact with western urbanized and materialized civilization. But through it all these African teachers and pastors, with their wisdom and patience, carry on in a way that inspires one to want to join them in the work, and at the same time it has a tremendously humbling effect.

Yesterday morning I visited our Sunday school here in the city. There were five hundred and twenty-nine present. The superintendent—a capable fellow who has a small store here in the African section of the city—led the devotions. Then he asked Mr. Everett to introduce the new missionary superintendent.

For some time I have been picking up a few words of the Kingwana, and the people seemed surprised and delighted when I spoke a few words of greeting to them in that language. The superintendent was quite at ease with French, so I got over a few more words with him acting as interpreter. The better educated young men of the congregation also understood the French. Then we visited eleven classes, which by the way, are almost entirely adult.

There is no place for everyone, so it is assumed that the children receive their religious instruction in the week-day school, as Sunday school is for adults. Would somebody like to try that in America and report on the outcome? Despite the fact that after a while in Elisabethville



Native stone was used in building this Methodist church and parsonage at Glyndon, Md. The construction shows permanence, strength, simplicity.—Sundt, Wenner, and Fink, architects; E. M. Conover, consultant.

nearly all Africans know Kingwana, they still naturally enough like to have their Sunday school classes in their own language, so that is the way the most of it is carried out. There are at present classes in eight different languages.

At 3:30 in the afternoon there was the regular worship service with some seven hundred present. There are now nearly three thousand members —full members or serving the two-year probational period—so you see the task here of rounding up the backslidden is something akin to that work at home. They were a happy group, and when they sang, they *sang*. Nearly all of the tunes were ones I knew, and though I tried sometimes to follow the words as printed in the little hymnal, more often I sang away in English. I enjoyed it more that way and could sing as loudly as I pleased with little danger of anyone hearing me. Then the young man who was our lay delegate to annual conference made a brief report on the conference.

Joab Mundela, the outgoing pastor of the church, had asked me to deliver the sermon, so after another hymn he "translated" for me. It is reliably reported that Joab has on occasion been far too wise to try to relay a newcomer's words, but has instead told the people something worth while and let it go at that!

I think it is well enough not to press the matter in my own case. It was a real joy to speak to them. It is true that the clothes of many of them are ragged. It is true that some had gotten hold of a bit of money and made a rather ridiculous effort to demonstrate what the well-dressed European ought to wear. It is true that most of them had corns on their hands and on their feet. It is true that they were mainly an ignorant lot, by our American educational standards, and that the background of most of them had been full of disease and starvation and witchcraft and immorality and, in quite a few cases, probably cannibalism in their native villages. It is true that many of them had a rather limited idea of the Christian life and not too much strength to carry out the ideas they did have. But there was somethnig of interest and desire on their faces that would pull a message from one who had none. Some are good, some are bad; some are strong, and some are weak; some are thoroughly consecrated, some are not; some are eternally busy about the word of the Kingdom, some are quite nonchalant about it. But it is true, nevertheless, there is a greater hunger for the Word of God among these people than you will find in most of our churches at home.

And so the new district superintendent moves in. Because of his more fortunate Christian background and greater educational opportunity he must assume responsibility for the spiritual welfare of these thousands of believers in the district and the thousands and thousands on the outside who must somehow be led to Christ. He must spend many hours a week counseling with his pastors, trying to learn more about their work and their people, and trying to pass on to them some of the things that experience has taught the Christian Church at home. He must help and encourage them in their work on the conference course of study. He must try to organize classes among them, so that he may make up to them a bit for the lack of opportunity they had for formal education. He must talk and plan with the district secretary of Christian education—one of his African workers—to improve the Sunday schools and religious instruction in the day schools. He must find time to prepare sermons fitting and worth while to preach over the district. He must contribute to the conference quarterly news and *The Congo Upper Room* that we hope to get under way soon.

Yes, and with it all, during these early months he *must* learn Kingwana and greatly improve his French!

Christian Family Institutes

By EDWARD D. STAPLES

A series of district seminars on the family, held in the Central Pennsylvania Conference, is described here by the Director of Parent Education, General Board of Education, The Methodist Church.

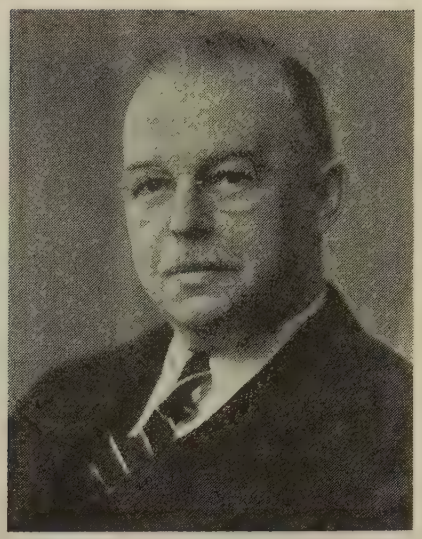
DAVID L. LONG, pastor of Trinity Methodist Church, Danville, Pa., recently held three Christian Family Institutes. The meetings were held on three successive Sunday evenings and were planned for the entire family. They began with a worship service, led by one of the families of the church. Two addresses were given the first night, by the supervising principal of the schools and the president of the District W.S.C.S., on "My Concern for Family Life."

The second evening, the county superintendents of schools and a visitor from the Department of Public Assistance spoke on their concern for family life. A young lady gave a short address titled, "I Was Glad I Was Brought Up in a Christian Home." As a special feature, color slides, picturing "No Place Like Home," were used.

On the third evening of the institute, a group of the local church people presented the play, "Christian Family Brown," and E. C. Keboch, executive secretary of the Central Pennsylvania Conference gave the closing address. Parents were urged to come and bring their children, special provisions being made for the smaller children in the nursery. It was the purpose of the institute "to inspire parents and young people to think of the problems of home life." Free leaflets and some books (for sale) were available. A great interest was shown in the books, and the interest in the institute was in evidence by the large attendance.

ON THEORY & PRACTICE

Reclaiming Inactive Members



By FRED J. JORDAN

While they are organizing to return lost members to the fold of the church, leaders must have the foresight to "fence in" now through good stewardship. Thus writes the Wisconsin Area Executive Secretary for the Crusade for Christ.

THE MOST difficult task confronting the pastor today is that of reclaiming inactive members for participation in worship and service. It cost the Good Shepherd nothing to lock the ninety and nine safely in the fold, but "none of the ransomed ever knew how deep were the waters crossed, or how dark was the night that the Lord passed through e'er He found the sheep that was lost." Pastors must pay a great price today for the negligence of yesterday. The inactivity and indifference of pastors and official members yesterday, is largely responsible for the increasing number of inactive members today.

The first requirement in restoring, or reclaiming inactive members is that the pastor (or shepherd) of the flock have a new sense of responsibility, through which he will realize that to allow members to become indifferent is to allow them to become *lost* to the fold. Pastors have been required to serve so often as promoters, that they have failed as shepherds. So, one by one, family by family, our people have drifted away from the active life and interests of the church. Shepherding must again become a major interest, not expressed by coddling, or fussing over people, but through a genuine care for their social, physical, and spiritual well-being.

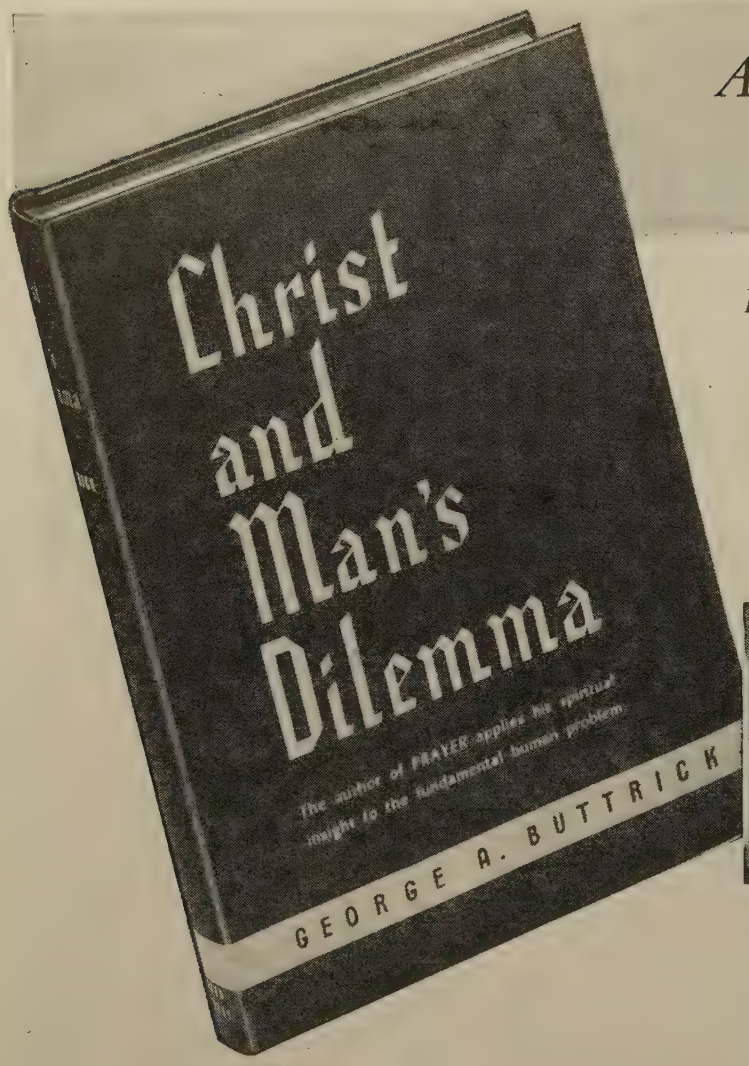
The next requirement is knowledge of why people have lost interest. Many factors enter into this, but only a few of the causes are suggested.

1. Admission into church membership without a vital experience of faith in Jesus Christ.
2. Reception into membership, lacking in the demands of devotion and personal responsibility, without which we become indifferent to any cause.
3. Failure of the local church to assimilate its new members. Assimilation is as important as reception. It is needed in visitation evangelism campaigns today.
4. Absence of a real fellowship within the church.
5. Failure of the pastor in shepherding and guidance.
6. Failure to provide contacts for people moving to new locations.

The third requirement is that we conserve and shepherd our present flock. You may recall the story of the dangerous cliff with the highway along the top of it, and the many accidents which had taken place. Community leaders became seriously concerned over their losses, and met to consider the matter. They wanted to do all they could for unfortunate people who fell over the cliff; and after giving much time and thought to this worthy project, they decided to provide an ambulance at the foot of the cliff, so that immediate care could be given the unfortunate ones. This seemed to meet with the approval of all, and an ambulance might have been purchased, had it not been for one of the number who quietly said, "Better a fence at the top of the cliff, than an ambulance down in the valley."

Ambulance work is good in religious endeavor, but the building of fences is far better. Anybody can detect a prodigal in the far country, but it requires keen insight and much understanding to help him when he is leaving the father's home. We must not allow others to become inactive while we are busy trying to restore those who have been long indifferent. Methodism is paying a big price today in marshalling its strength to secure 400,000 transfers of membership. Something is wrong in a church that knows there are far more than half-a-million members whose membership is so unimportant to them that they do not take the trouble to associate themselves with a church in the community in which they reside. In a day when all the energies of the Christian Church should be directed toward fashioning a new world order, it is tragic that time and strength have to be poured out to do what we should never have to do. If we had been more watchful, if ministers had been good shepherds, if official members had been stewards of souls as well as stewards of cash and trustees of property, we could,

A New Book by the Author of PRAYER



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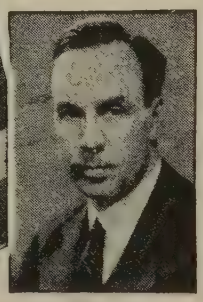

"The crisis of our time, thrown into dreadful light by the flash of atomic bombs, requires that we choose . . . ."

George A. Buttrick

Pastor of New York's Madison Avenue Presbyterian Church, is a man whose spiritual insight is acknowledged wherever religion is seriously discussed. His books, *Prayer, Jesus Came Preaching, The Christian Fact and Modern Doubt,* etc., have all been considered landmarks in religious literature.

CHRIST AND MAN'S DILEMMA is typical of the precise language and profound thought that characterize Dr. Buttrick's work. Here he presents a piercing analysis of the age-old sins—sins that have reached their ultimate condensation in atom bombs. He discusses the threefold dilemma of man (ignorance, wickedness, and mortality) and its effects in business, education, and industry.

In his final chapter, Dr. Buttrick writes on "Man's Response" and puts to society a blunt and sober choice: *Christ or chaos.* Our choice need not be chaos, he says, for ". . . a man called Jesus 'once visited these parts.' He still walks among us, though unseen, the Son of man and Son of God. The crisis of our time, thrown into dreadful light by the flash of atomic bombs, requires that we choose . . . . we must choose *between* ourselves and Christ. Every age is momentous; but, if we see our time aright, our age is climatic, as though man, emerging from a labyrinth, might now stride toward the light."

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as a church, face the world emergency with strength equal to the task. As it is, when we set out to win a million people in our great Crusade for Christ, we are faced with the humiliating fact that two out of every five are expected to be our own indifferent members. Methodism had better look to her fences!

What Shall We Do About It?

Pastors, official members, and membership committees should carefully study paragraphs 126-129, 138-139, 147(1), in the 1944 *Discipline*. At the first opportunity the list of inactive members should be divided as follows:

1. Members who have moved away, addresses known.
2. Members who have moved away, addresses unknown.
3. Members who still reside in the parish, but who show no interest in the church.
4. Members who are not known to pastor or committee.
5. Persons who do not attend church because of some grievance.

A carefully written letter should be sent to all in group 1, suggesting transfer of their membership to a church in their new community, or an expression of their desire to retain membership in the local church. In addition a letter should be sent to the pastor of the church in their new location, asking him to contact these members. Sometimes the selfishness of pastors in desiring to keep names on their membership rolls contributes to inactive membership. The provisions of paragraph 129 of the 1944 *Discipline* should be honestly carried out by every pastor.

The names of members listed in groups 2 and 4 should be published, with request for information, so that all of the local church membership may have the opportunity to assist in locating non-resident members. As their addresses are found, the names should be added to group 1, and letters sent as suggested.

Inactive members residing in the parish and who have some grievance, real or imagined, require most careful handling. For this task, choose men and women of fine tact and fairness who can, without prejudice, candidly challenge these people to charity and understanding. The appeal should always be on the basis of loyalty to Christ and a manifestation of His spirit. Merely trying to patch up differences will often increase tension. If you can bring a man to his knees, you can usually heal the hurt.

The principal task in reclaiming inactive members is the restoring of the inactive members still resident in the community. This is the responsibility of the pastor and Membership Committee. The personnel of the membership committee must be kept strong. It should serve throughout the year, for it is not sufficient to do this work only as part of a year of evangelism. The membership committee should always be the most active committee in the local church.

What Two Churches Are Doing

One pastor called his official board together and told them of the great burden that was on his heart, concerning the indifference of so many members of the local church. He was not ashamed of his tears while he did this. He called the roll of those who seldom attended worship services. He presented the pitifully small list of members on whom he could always depend for service. Then, with tender entreaty, he called his Official Board to join him in making the reclaiming of inactive members their first evangelistic effort. Twenty-seven official members were present at the meeting, but only *six* volunteered.

Five of the six were prominent in community life, and meant business when they volunteered. They met with the pastor a number of times for prayer, and in order to gain knowledge of the membership of the church. They found out all they could about the home life, associations, and interests of the indifferent members, and set out to find the cause of their inactivity in the church. After a few weeks they went out to make calls. They had decided against any announced "drive" or "campaign." It was to be a quiet quest for souls. It was their conviction that they could best win inactive members by Christian friendship and by personal interest. They were willing to give time in order to prove their contention. They visited the homes and business places of the inactive; they invited the inactive members to their homes for social gatherings; they called for them on Sunday morning; they showed interest in the welfare of their fellow members and neighbors.

It required not just three nights of intensive and hurried visitation, but six weeks of constant prayer and personal service. At the end of the six weeks twenty-nine of the families visited were back in their places in the church program. No card had been signed; no publicity had been given; but the tears of a pastor and the friendly interest of devoted and busy men and women had accomplished much. These men know that their task is unfinished. They know it is easier to rouse interest than to maintain it. They know that unless people are in the right relationship to Jesus Christ, and have entered into the fellowship of a living church they will again become indifferent and inactive.

Another wise pastor has interested his people in monthly visitation. The first Tuesday of each month is given to visitation, in the interest of the church. Men and women go from home to home to win others through personal interest and friendly calling. Any member absent from public worship for *two* Sundays receives a call with the encouraging words, "We missed you." People always like to be "missed." Too many churches fail to miss people until they have lost them. Nothing can take the place of friendly interest.

The *Discipline* provides that a member may be declared inactive after three years of indifference to his obligations. The alert membership committee and pastor will carefully seek out and visit those who show signs of indifferent attendance at public worship. We could have a great revival if this work was carefully done in our churches.

In working with those who reside within the bounds of the parish, there should be no card signing. Cards pledging church attendance will be of little use, unless a desire for fellowship has been developed in the mind and heart of the individual. A lot of people have lost their interest in the church because the church has lost interest in them.

HERESY IN *THE BOOK OF WORSHIP*

KEITH C. KANAGA • *Community Methodist Church, Sepulveda, Calif.*

In the splendid new *Book of Worship*, which our church has recently published, and which was properly reviewed favorably in recent issues of THE PASTOR, these words are printed in the preface:

"It is hoped that these aids will inspire adoring hearts to worship God in spirit and in truth, will bring a sense of real penitence to our day, will arouse a faith that lays hold of the dedication of men, women, and children to the Kingdom of righteousness, peace, and good will of Jesus Christ our Lord." (p. vii)

With this sentiment and pious hope I heartily agree. Used diligently, this admirable book should do much to make the hope a reality. I, for one, will encourage my people to make persistent use of this handbook for a spiritual life. But it is rather disconcerting to discover in the section on "Daily Readings and Prayers for a Month" what seems to me to be a contrary viewpoint, which worse still, is stated in such a way that the implication is inescapable that all sensbile men of today just naturally hold to this contrary view. The offending words are printed on page 291 as the preface to the scripture in Luke which recounts the observation of Jesus that we need take no thought for our life, or our food, or our raiment; for God knows we need these things and will provide them for those whose primary aim in life is seeking the kingdom of God rather than these material necessities. I quote the words as printed at the bottom of page 291:

"Taken by themselves these words suggest a life *quite impossible* (italics mine) in the world as we know it; but in the world as Jesus pictured it, a world peopled by those who live according to the Golden Rule, such a life is not incredible at all."

To my mind, this commentary is unintentional but nonetheless, or perhaps I should say all the more, practical heresy, for the following reasons:

(1) It is false exegesis. Jesus was speaking to a real, not a theoretical, problem. He was giving a present, not a future, remedy. His intention, therefore, was for an immediate, not a postponed, application of the directive.

(2) To say, then, that such a life in which one as a bare minimum places "first things first" and *ipso facto* "second things second" is "quite impossible," even though it be "in the world as we know it" (which, it has always seemed to me, is not nearly as difficult a place in which to live the teachings of Christ as was the world of His day!) is to say in substance that after all, Christianity is impractical, is, in fact, "quite impossible" and not at all suitable for "the world as we know it."

(3) But when one attempts to whitewash this belief that Christianity is "quite impossible" by temporizing that someday, sometime, somewhere, we all will be able to live Christianity because each one is a Christian, seems to me to be "out-Phariseeing the Pharisees." Incidentally, it is just such a belief, put into practice, which makes the most potent weapon for anti-religious forces to use on the unfaithful and uneducated to win them for atheism. "Pie in the sky by and by" can be a devastating response.

(4) It is, then, just such an automatically assumed attitude that takes the heart and spirit out of a vital Christian living, leaving only a surface mumbo-jumbo of pious prayers and religious practices (called "exercises!") totally unrelated to the realities of the world we live in, for to apply virile Christianity to such a situation is "quite impossible." That great Christian statesman and apostle of applied Christianity, George Landsbury, once wrote (*in My Pilgrimage for Peace*):

"There is neither sense nor reason in preaching the gospel of love if in our heart we think the Gospel message an idle dream of something unattainable. Religion is dying before our eyes because of this dreadful apostasy. If Christian ministers decide that the principles of our religion cannot be practiced, we ought to close our churches and cease praying in our Parliaments. But our religion is a realist and practical one. . . . Christian nations . . . have gained great material possessions and to a large extent lost their own souls."

Those of whom Jesus was most critical and condemnatory were the religious leaders of the day, for the simple reason that they were responsible for having followed their dilettante shepherds. But we need not have either amateur shepherds nor misguided sheep; all we need to do as religious leaders and followers is not become so diligent in the minor matters of the law that we neglect the major. In other words, *The Book of Worship*, product of many long and devoted hours of labor on the part of many men, will still not save Christianity no matter how diligently it is used—*unless* it be inspired by and inspire a new faith in the practicality and livableness today, in the world as we know it, of a vigorous Christianity that blanches not at the acknowledged difficulties involved in being a Christian man in an un-Christian society.

A CHANGE OF POLICY

JOHN D. YUNDT • *Westfield Presbyterian Church, Fort Wayne, Ind.*

Being ecumenically minded, here is my [subscription]. We Presbyterians can learn a *few* things from the Methodist Brethren, even though we, at one time, called our members before the session "for going to hear the Methodists preach."

NECESSITY IN CUBA

MIGUEL SOTO • *Cienfuegos, Cuba*

The article "Less Organization—More Effective Work," by Rev. Herbert S. McConnell, which appeared in your February issue, is so interesting that I have written a commentary for our official church paper here, as it reflects our necessity in Cuba.

GIVE THE LAYMEN JOBS

ROBERT TREAT • *The Methodist Church, Juneau, Alaska*

I read with enthusiasm this monthly [Feb.] jolt to the head and tonic to the soul—thanks for publishing.

This issue carries on "Less Organization—More Effective Work" as though we preachers couldn't make use of our splendid organizational setup but had to reorganize some more.

I am young yet, but so far the work I have done has been with the help of others:

(1) I need lots of stewards to help do my calling.

(2) Several trustees to help paint, repair, and be concerned for the buildings.

(3) A complete women's society setup to do their work —I do enjoy sharing in some of their meetings.

(4) A complete youth setup to reach the youth—they do it best themselves, like to do things for their preacher, and the counselor is a regular assistant pastor.

(5) As for the missionary board, that is meant to be "adjustable" but works well with one in the WSCS, one in MYF, one in Sunday school at least. I could not do all this myself, and they would miss the fun.

(6) The Board of Education is also "adjustable," but verily, it does God's work: (a) Sunday school teachers have to get together to exchange good ideas, work out difficulties. This is a chance. (b) Sunday school teachers,, vacation school teachers, youth counselors and others need to feel the job is important—this helps. (c) My preaching needs interpretation—and so does the educational literature. "Living for Christ" is too important not to use this board to help interpret Christ.

(7) We use a church family night once a month. Any group with a vital report makes it then. As a church family, we plan major projects, adopt the church calendar, and work together.

Brother Preachers, as a Lion, a Cub Master, a member of the Health Council, P.T.A. Civic Recreation group, Ministerial Association, and the North Indiana Conference, I have found that a good way to get good work done is to give each person a good job to do, and help him where necessary. Wesley did; so did Jesus, and so can we.

WINE, A RETROGRESSION

VIRGIL A. KRAFT • *First Methodist Church, Minneapolis, Minn.*

. . . I cannot help forwarding an expression of my amazement over the fact that Mr. R. P. Marshall, in his article on Holy Communion [THE PASTOR, Jan., 1946], would lend even a syllable of support for the ancient use of intoxicating liquor at religious ceremonies. Are Methodists now to stoop to the level of other churches, who observe "traditional" rites simply because they are traditional? Many things the ancients did (including Jesus, according to Mr. Marshall) which, in this supposedly enlightened age, we have discovered to be harmful. A sip of diluted, fermented wine may not intoxicate; but, especially in this day, for many people it opens dangerous psychological gates. Is there not such a thing as progress in the techniques, as well as in the ideals, of religion?

DICKS' ARTICLES

NORMAN PAUL BABCOCK • *Ridgeway, Colo.*

. . . The articles by Russell L. Dicks are worth the subscription price.

RURAL WORK

RUTH M. LOTZ • *Rockford, Wash.*

. . . I especially appreciate the articles concerning rural work.

THE EDITORIALS

EVERETT Y. SEALE • *Harlandale Methodist Church, San Antonio, Texas*

. . . Whoever writes the editorial each month is one who knows what the "religious score" is.

WHY NOT PARSONAGE PLANNING?

MRS. R. EDWIN GREEN • *Wakarusa Methodist Church, Wakarusa, Ind.*

Splendid work is being done in planning for church buildings and improvements. [See March issue.] More adequate buildings and economical construction will certainly result. I should like to raise the question, "Why not parsonage planning too?" That all parsonages are not adequate and that the homemaker has many "trials and tribulations" in getting settled into the new parsonage, is well known to us all.

May I venture to suggest the wisdom of our Church (or a conference) having available some basic plans for houses. The type of architecture, material of construction, and cost of building would vary widely. Yet on the inside of the house, the rooms could be of a uniform size, the windows of a standard length and number, and the walls a neutral color that would suit any color scheme the homemaker might have.

Here are some suggested advantages of having such plans available:

1. It would be a real economy to churches building parsonages. The master plans would save money on architect fees, mistakes of construction; and, with materials specifications, would allow an exact cost to be determined before construction began.

2. It would allow for those features which a parsonage should have that perhaps other houses do not need. This might include an adequate study, extra storage space for those things "boxed away"; living room suitable for entertainment and committee meetings.

3. The advantage to the preacher's wife and the family budget is obvious to any wife. Imagine moving to a new town and finding that your curtains fit the windows; that your blue and rose chairs do not clash with the living room walls freshly papered a bright green; or that the bedroom is not striped red paper when you have a pale pink chair and bedspread, etc.

4. Along with this might also be included a standardization of the furnishing supplied by the church. May I hasten to add that we prefer to own most of our own furnishings to a miscellaneous collection of community discarded articles that might collect in a furnished parsonage.

5. This plan would call the attention of the church membership to the housing of their pastor. This very having of such a plan might stimulate parsonage construction in many parishes.

Of course, in the next few years there would be little moving from one of these "planned" parsonages to another, but if this were followed over a number of years the time would come—even forty or fifty years away—when a sufficient number would have been built for there to be many moves from one such house to another.

The Fountain

LOVE'S REAL TEST

Let everyone understand that the real love of God does not consist in tear-shedding, nor in that sweetness and tenderness for which usually we long, just because they console us, but in serving God in justice, fortitude of soul and humility.

—St. Teresa.

THE ULTIMATE ARRANGEMENT

A few years ago I got started in a hobby of growing chrysanthemums.

My first lesson is an old one that will apply to every charge. I have better "mums" when I cultivate the field. Like people, they respond to attention.

But the best lesson I learned was in arrangement.

In my chrysanthemum bed, I have nearly every type and color and plant size. Some are tall and some are short and some are spreading. I have nearly every size.

This is what came to my mind one day when "the shepherdess" was getting some flowers ready. We got ready the dish and the frog and then began to arrange. The tall ones are generally in the middle of an arrangement and they are generally in the middle of a church. We need the tall flowers and the tall people. Around them we stuck in some that by themselves did not look so attractive but which looked well in the arrangement. Singles and doubles each play a part. The final arrangement was made up of talls and shorts, singles and doubles, whites and reds and bronzes and other colors. When they became a part of one arrangement, they supplemented each other and looked well together.

It took time and patience to try to get each one in where it looked best.

As I look at the world with all types of people of all sizes and colors, it seems to me that through Christ they can all become a part of an ultimate arrangement. Each contributes in his way to the beauty of the ultimate arrangement. Every flower in our arrangement, belongs to the chrysanthemum family. Each person in the wide world belongs to the human family.

So when we plan our churches locally we find a lot of personalities which taken alone are not so striking but who can blend in an arrangement. So in the picture of the world all peoples will look good in the ultimate arrangement.

—Stanley H. Miller, pastor, West Union Methodist Church, West Union, Ohio.

INDIVIDUAL TORMENT

Nothing burns in hell but the self.

—Theologia Germanica.

ON IMMODERATE FASTING

Our dear Saint (Francois de Sales) disapproved of immoderate fasting. He used to say that the spirit could not endure the body when overfed, but that, if underfed, the body could not endure the spirit.

—Jean Pierre Camus.

NEEDED: CHRISTIAN THOUGHT

It is not thinking that frightens me. A man can think all he likes and not be afraid! Most of the harm that comes to Christianity comes of not thinking!

—Paul Scherer, in *Event in Eternity* (Harper).

HE IS NO MENACE

Turn the man loose who has found the living Guide within him, and then let him neglect the outward if he can! Just as you would say to a man who loves his wife with all tenderness, "You are at liberty to beat her, hurt her or kill her, if you want to."

—John Everard.

DENYING AMERICA'S CREED

There is not an ethnic group in this country that somewhere is not disparaged, somewhere does not suffer some discrimination apart altogether from the question of worth or personality, some kind of frustration or some kind of repression. And therein is a denial—and it has tended to grow rather than to diminish—of the peculiar promise and peculiar creed of America.

—R. M. MacIver, in *Civilization and Group Relations* (Harper).

RELICS OF NEGLECTED INTUITION

Indifference results from lack of interest; and when religious interest fades, emotional content drains off and religion dries up in formalism or neglect. Liberal religious sects that neglect emotion for rationalism fade and decline. Without dynamic emotional motivation religion is of doubtful value except as a relic in a museum.

—Paul E. Johnson, in *Psychology of Religion* (Abingdon-Cokesbury).

REFUGE FOR THE HUNTED

. . . The church should be a sanctuary for all within the community. This thought is as old as religion. It appears again and again in the Old Testament in the provision of cities of refuge or in the protection even a wrongdoer might claim before the altar. Every society needs an institution to which a man can appeal and "no questions asked." Without such an institution available to their needs men grow desperate and then quite mad. When a man finds every hand against him, something within his personality breaks and he becomes a wild animal, setting himself against the human world.

—Rockwell C. Smith, in *The Church in Our Town* (Abingdon-Cokesbury).

PRAYER FOR THE HINDMOST

It is said that the great preacher Rowland Hill was so troubled by late comers to his services that one Sunday morning he prayed, "O Lord bless those mightily who are in their places; give grace to those who are on their way; and have mercy on those who are getting ready to come, and will never arrive."

—Edwin Wyle, in *The Religious Digest.*

RELIGION OF TRUTH

Christianity does not thrive in hothouses. The Gospel is almost aggressively unromantic, it does not deal with a dream, but with a terrible and wonderful truth, in which both joy and pain are intimately associated.

—Emile Cammaerts, in *The Flower of Grass* (Harper).

FREEDOM FROM PURPOSE

America has no understood and acknowledged ideology. Among us, people feel free to pursue each the end in life that he or she severally may desire as long as they are willing to co-operate in mutual production and consumption of material goods. We boast of this; we call it freedom. This disagreement about the ultimate purpose of man's existence is our greatest American weakness. But even in America one may observe a restlessness against this lack of fundamental philosophy. Considerable segments of our youth cry out that we too can arrive at significance and happiness only by sacrifice of things and comforts, held or hoped for, for the sake of *some central aim in living;* and those who cry this are alarmed as they observe how our luxury-motivated nation seems to be moved, even in its desire to win the war, by little more than a hope of speedy return to what Nietzsche rightly called a "contemptible struggle for wealth."

—Bernard Iddings Bell, in *God Is Not Dead* (Harper).

SUFFERING IS FORGOT

He who suffers for love does not suffer, for all suffering is forgot.

—Eckhart.

RIVER OF LIFE

After a lecture by the late Francis Wayland Parker, great Chicago educator, a woman asked: "How early can I begin the education of my child?" "When will your child be born?" she was asked. "Born," the woman gasped. "Why, he is already five years old." "My good lady," cried the educator, "don't stand here talking to me. Hurry home. Already you have lost the best five years." I recall, too, a young man who consulted a physician as to his condition. The physician said, "You should have come to me forty years ago." "Why," said the young man, "I'm only twenty-five years old." "Yes, I know," said the physician. "Your father should have consulted me fifteen years before you were born."

—Ivan H. Hagedorn, in *Biblical Messengers of Encouragement* (Pulpit Press).

WHERE ARE HITLERS HIDDEN?

When the supporters of free enterprise warn us of the dangers of totalitarianism which are present in government initiative in the economic sphere, they are looking in the wrong direction for the danger of totalitarianism. No democracy yet has lost its freedom because a strong government acted in time to solve its problems. It is when weak governments allow their problems to go unsolved that a despairing people becomes willing to listen to demagogues who promise it employment and security.

—John C. Bennett, in *World Order: Its Intellectual and Cultural Foundations* (Harper).

OUR MEASURE OF SUCCESS

Our children are instructed in the duties of humility, of co-operation, of nonresistance to evil, of universal love, as taught in the Jewish and Christian traditions. But we also inspire them with the need of worldly success and the achievement of power. The example set before them tends to make them regard as the foremost achievement of our civilization its multiplication of personal comforts and its intensification of physical pleasures.

—Louis Finkelstein, in *World Order: Its Intellectual and Cultural Foundations* (Harper).

THE SEAT OF EVIL IS . . .

In law a man is guilty when he violates the rights of another. In ethics he is guilty if he only thinks of so doing.

—Immanuel Kant.

BLESSED IS THE GIVER

The Sea of Galilee is fresh and blue and gives life to living creatures within its sunlit waters—not because it receives waters, but because it gives them freely. The Dead Sea is dead, not because there is no supply of fresh water, but because it permits no outlet. It is a law of nature—a law of life—that only by giving shall we receive.

—J. Arthur Hadfield.

"I BECOME THE ENEMY"

A Florida woman remarked to a colored woman who worked for her: "If I teach my boy to hate your boy, I become the enemy of my own boy, since I make an enemy for him."

—The Vagabond.

AT PEACE WITHIN HIMSELF

No wayfaring man is fitted for his life's pilgrimage until he has made his mental peace with the fact of drudgery, which occupies in every honest life what must often seem to be a wholly inordinate amount of time and space.

—Willard L. Sperry, in *Those of the Way* (Harper).

EVERYBODY IS RIGHT

War provides the most thoroughgoing and morally satisfactory rationalization for unsocial conduct that has yet been discovered. To the members of each side the rightness of their cause is obvious and the standpoint of their opponents utterly perverse and wicked. At the present moment in the stress of war it is hard to comprehend how our enemies, the Germans and the Japanese, can be for the most part no less convinced (indeed perhaps more so) of the utter perversity of our aims than we are of theirs. Such is the tragic moral relativity of war. But here we are concerned not so much with the tragedy, as with the appeal, of the unique combination of morality and aggressiveness that war is able to provide. As a means of doing evil and of feeling good while doing it, war is without parallel. Even the hunting of witches, heretics, and traitors, which to some extent provides a similar satisfaction, sinks into relative insignificance beside it, both in scope and in the completeness of its apparent moral justification.

—J. C. Flugel, in *Man, Morals and Society* (International Universities Press).

REVIEWS

Browsing Through Current

NO SPECIAL claims are made for the following books as being anything other than somewhat above the average of the current crop. Kantor's book comes closest to having a chance for long life, in my judgment; although of course, some of the short stories of Henry James are already regarded as classics. Either the general level of modern fiction is not very high, or my taste is at fault. But it is probably good for a preacher to read a few best-sellers, if for no other reason than to ask why.

Priestley: THREE MEN IN NEW SUITS

England's J. B. Priestley has been a well-known novelist for many years now. During the war he was almost a one-man propaganda agency for the cause of democracy. In this novel he continues his propaganda role; and if there is one main defect in the book, it is that this role is too obvious. Here is the story of three soldiers who come back and attempt to find their way into civilian life again. One belongs to the "upper" classes; one is the son of a prosperous farmer; and the third is a day-laborer. They all have something in common, however, because of their experience in the war, and they share one another's difficulties as they face the problems of peace. The main difficulty is to bring their high hope and their faith to terms with the inevitable disillusionment which meets them when they return to their old places. The characters come to life, but the words are obviously those of the author, trying to develop an idea. This is by no means a great novel, but it is an interesting one from the standpoint of an interpretation of the soldiers' problems as they return to civilian life.

Kantor: GLORY FOR ME

This book deals with almost precisely the same problem that Priestley's book deals with, only the three soldiers here are Americans and the book happens to be written in blank verse. This is a greater book than Priestley's book because it is not so obviously propaganda for a particular viewpoint. It is the story of a sergeant who is forty years of age and belongs to the upper society, a young flight lieutenant whose parents live on the wrong side of the tracks, and a young sailor who returns, afflicted with spasticity. Each one of these men find it difficult to discover his way in life again and each comes close to going off the deep end. However, it all ends fairly happily, although the whole plot carries the sense of realism in it. There are some fine lines in the book, and I think it will be regarded as one of the important contributions to literature in our particular time. In some ways it will do more to help the veteran find an understanding environment than most of the prosaic studies in this general field. It is a book that could be read with profit by every minister, not only because of the viewpoint it expresses, but because it is literature.

Marshall: THE WORLD, THE FLESH AND FATHER SMITH

Those who have read *Father Malachy's Miracle* will have some idea of what to expect from this book by the same author. Marshall is obviously a sincere Catholic with a sincere love for his church and a deep respect for its priests. In Father Smith he portrays a simple, humble, honest servant of the Church and of God. If there is anything wrong with the Church in its lust for power, for example, you would never be aware of it by reading this book. There is a great deal wrong with the world, of course, but that is not the fault of the Church. The story is set in Scotland during the time before the first World War and extending up to the time of the second World War. There is delightful humor running all through it and some outstanding characterizations. The philosophy behind the book is not profound, but it is always illuminating as well as penetrating. This book is to the field of fiction what "Going My Way" was to the movies, which means that it is enjoyable reading.

White: STUART LITTLE

Some of us have learned to look forward to anything that E. B. White writes; and it was a great disappointment to me when his feature "One Man's Meat," stopped appearing in *Harper's Magazine*. In this book he has written something for children which is not another *Alice in Wonderland*, but which will certainly make you think of that famous children's book, so deeply appreciated by adults. Here and there, are insights which will be understood only by more mature minds. Even those of us who are adults will enjoy reading it; and I think it will be a good experience for those who are servants of One who said that we must be as little children if we are to enter the kingdom of heaven. Perhaps you will want to read it yourself and then pass it on to some child as a gift. I had intended doing that but have decided to keep my copy and buy others for my younger friends.

iction . . . By GERALD KENNEDY

Lewis: CASS TIMBERLANE

Sinclair Lewis is somewhat like oysters: you either like him or you don't like him. Those who do not like him should not get this book to read because it is in the general Lewis tradition and style. But those who have seen in Sinclair Lewis a man who had it in him to write the great American novel sometime, will enjoy reading *Cass Timberlane;* and in all probability they will not be disappointed in it, from a literary standpoint at least. It is the story of a judge in his early forties who has divorced his wife and married a girl in her twenties. He is trying to find something which he never possessed but always desired, while she is utterly selfish and an eternal adolescent. She finally leaves him after having been secretly unfaithful for some time. At the end of the book she returns.

In some ways, the best parts of the book are little chapters in between which tell the story of husbands and wives in the town where Cass Timberlane lives. If there is any doubt in anyone's mind of the futility and the cheapness of marriage without spiritual foundations, let him read this book. One wonders if after all these years of search, Lewis has not yet caught at least a glimmer of the answer to the question of what and where are life's meaning and dignity. At least the people in this sad book never find it.

Street: THE GAUNTLET

A young Baptist preacher goes to his first pastorate in a small Missouri town. He discovers meanness in the lives of a few people in the church, and this almost destroys his ministry. They start a scandal about him, and they stand ready to do anything that will promise them the maintenance of their power in the church. At the end of the year, partly because of the strain of the experience, his wife dies. He is invited to the pulpit of a large Baptist church, but at the end of the book decides to go back to carry on his ministry in this small, sometimes bitter town. Street writes with understanding concerning the spiritual search of the young man, and the problems which come to an inexperienced preacher, coming direct from seminary. Not all of us have had such unpleasant experiences as this young man, but all of us have seen indications, beneath the surface at least, of that which caused the bitter experience for him. Protestants seem to enjoy holding up the worst side of their church, in contrast to the Catholics who so often tell only the good side in their novels. Both tendencies are myopic. Some of us who are in the ministry would want to say that after the very worst has been said, the ministry is still the greatest job in the world. *The Gauntlet* is good reading.

Fadiman: SHORT STORIES OF HENRY JAMES

It may not be legitimate to include this volume in a survey of modern fiction. But at least the collection itself is new, and those who have not read Henry James have a new and important experience before them. My reaction to these stories was similar to that of the gardner who said of Trollope's stories, that once started he could never bear to leave off, and they were not very exciting either. Here is a master of character portrayal who achieves his clear etching by way of indirection. There is a comprehension of the eternal conflicts in quiet places that make many a modern writer's stuff appear very thin indeed. It is easy to see why there has been, and why there ought to be, a revival of Henry James.

THREE MEN IN NEW SUITS, *by J. B. Priestly. Harper and Brothers, 217 pp., $2.50.*

GLORY FOR ME, *by Mackinlay Kantor. Coward-McCann, 268 pp., $2.50.*

THE WORLD, THE FLESH, AND FATHER SMITH, *by Bruce Marshall, Houghton-Mifflin and Co., 191 pp., $2.50.*

STUART LITTLE, *by E. B. White. Harper and Brothers, 131 pp., $2.*

CASS TIMBERLANE, *by Sinclair Lewis. Random House, 390 pp., $2.75.*

THE GAUNTLET, *by James Howell Street. Doubleday-Doran, 311 pp., $2.75.*

SHORT STORIES OF HENRY JAMES, *edited by Clifton Fadiman. Random House, 644 pp., $3.*

REVIEWERS THIS ISSUE

GEIER, WOODROW, editor, THE PASTOR.

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HYATT, J. PHILIP, professor of Old Testament Language and Literature, School of Religion, Vanderbilt University.

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MILLS, EDWARD LAIRD, pastor, Court Street Methodist Church, Alameda, Calif.

PHIFER, W. E., JR., pastor, Westminster Presbyterian Church, Nashville, Tenn.

WELDON, WILSON O., pastor, First Methodist Church, High Point, N. C.

Faith's Warfare

THE SAINTS THAT MOVED THE WORLD, *by René Fülöp-Miller. Thomas Y. Crowell Co., 446 pp., $3.50.*

IN AGES of violence and confusion, men turn inevitably to the past in an effort to recapture a heritage which will help them restore their sanity and strengthen their nerve. And always they discover —when they contemplate the greatest heroes—that the past is forever alive and goading them to faithful living.

It is therefore a good sign that many talented authors of our time are restudying the Christian heritage and becoming preoccupied with the lives of the saints and martyrs. It is no accident that one of the best novels of the war years dealt with the life of Saint Francis of Assisi.

Certainly, if ever there was a time when the saints could teach us, it is now. The saints ought to teach us the necessity of solitude and simplicity, of humility and faith. They ought to teach us how to rise above our decaying world of pride and greed and hate to realize our affinity with the everlasting world of the spirit. The saints, we need to remember, had no pet panaceas for their times. But they knew how to take counsel with the Eternal Purpose that gave them existence, and they knew how, by contagion of goodness and in utmost courage, to influence profoundly the social life of their times. Socrates said that the man who would reform a city must first look to the city within himself, must reorder the city within, before he is ready to do anything decisive about the city without. The saints ought to teach us that Socrates spoke this truth for the twentieth century.

One of the good recent books about the saints is *The Saints That Moved the World* by René Fülöp-Miller, the versatile European writer, who has written numerous biographies, including those of Gandhi, Lenin, Tolstoi, and Dostoevski. René Fülöp-Miller, who was a disciple of the famous psychiatrists Babinski, Florel, and Freud, has combined in this new book an understanding of psychology with an intense personal faith. His subjects:

1. ANTHONY, the Saint of Renunciation. He was an affluent young Egyptian landowner, until one morning in a church service the priest preached on the text: *If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasures in heaven; and come and follow me.* The rich youth arose, left the church, went out and sold his property, and gave the money to the poor. Then he retired to the desert to seek his soul's good. In the solitude of the desert, Anthony fought against the devils of hell. Modern readers of psychology might say that Anthony engaged in a sham battle against fictions of his own imagination out there in the waste places, but the author of *The Saints That Moved the World* says that the hermit fought over real issues. At any rate, Anthony emerged as the founder of monasticism, the defender of the Athanasian Creed, a bulwark of defense for persecuted Christians, a patron of social service, an inspiration of literature and the arts. On the foundations laid by Anthony, the Benedictines built their monasteries, and out of these monasteries of the declining Roman world there arose the new world of the Middle Ages.

2. AUGUSTINE, the Saint of the Intellect. He wandered through "the broad way of the world," following after every obsession of a sick culture, until one day in a Milanese garden the Epistle to the Romans gave him the key to the Christian transformation. He started out as a reckless ne'er-do-well of Tagaste. He was changed from a cynical teacher of smooth rhetoric into the intellectual genius, who caught up all that was best in the Greco-Roman world and reinterpreted these great contributions of the Greeks and Romans in the light of Christian faith. He became the teacher of fifteen centuries. He was a poet, playwright, educator, architect, and philosopher—"the first modern man." For fifteen centuries he has been the inspirer of Utopias, the patron of learning, the great Christian universalist. As a pastor, he ministered to humble fisherfolk, craftsmen, and farmers along the coasts of North Africa. While the barbarians were ravaging the Roman world, he stood as a champion of internationalism and brotherhood, staunch opponent of imperialism and war. With the exception of Plato, no other thinker has exerted as varied and profound an influence on Western thought as Augustine.

3. FRANCIS OF ASSISI, the Saint of Love. He abandoned his life utterly to the love of God and brought back springtime to the world. He was first called a saint by lepers. As a troubadour of God he won converts in hovel or palace. The inspiration afforded by his life quickened the imagination of poets and artists and brought about a revolutionary change in the artistic trends of the times; its force also affected the great masses of ordinary men and women; and changed their habits of thought, their emotions, and their deeds so fundamentally that a far-reaching transformation of the social structure of

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RALPH W. SOCKMAN

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Twenty-five of the finest of Dr. Sockman's recent radio addresses over the National Broadcasting Company's "National Radio Pulpit" are here given permanency in book form. Their selection has been based on two tests: (1) large audience response and (2) value unaffected by passing headlines of the hour. The vital brevity characteristic of Dr. Sockman, his polish, and typically American turns of phrase, are here in abundance. Equally apparent is that inspiring dignity of thought which leads to wholehearted commitment of life.

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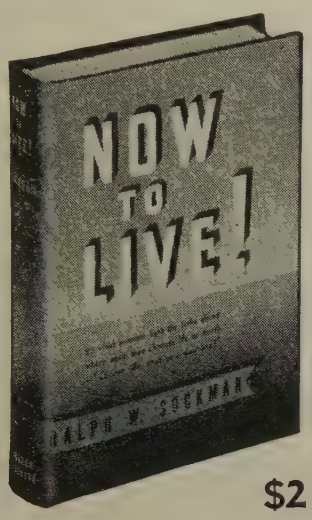

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GREAT LIVING IN GREAT TIMES: "The only big stick adequate for our world is the cross."

ARE YOU FIGHTING YOURSELF? "The Carpenter of Nazareth is able to rebuild divided houses into homes for whole hearts."

BEING SURE OF OURSELVES: "There are parts of a ship which, left to themselves, would sink. The engine, the shafts, the steel girders . . . would settle to the bottom of the sea. But when those heavy steel parts are built into the frame of a ship, the ship floats. So it is with life. That wound of a friend, that business failure, that son's death—such sorrows taken singly would sink us; but when these are fitted into the framework of life whose maker and builder is God, they keep it afloat."

AM I MY BROTHER'S KEEPER? "Only in the sense that I am my brother's brother. . . . My service to him shall not flow like a stream, as if from a higher to a lower level, but shall move as the tide moves across the bosom of the ocean, that is, on a level drawn by the attraction of a Power above."

LEAD US NOT INTO TEMPTATION: "The persons who go 'all out' for sin play havoc with the world, but the poor old world is not helped much by those who look 'all in' trying to be good."

THE HANDWRITING ON THE WALL: "Jonathan Edwards stirred a revival of religion . . . by picturing sinners in the hands of an angry God. With our atomic bomb we have put the power of God in the hands of angry sinners."

FEARS MAY BE LIARS: "Think how many of our fears would lose their sting if we were not so afraid of 'getting stung.' "

HOW BROAD SHOULD A CHRISTIAN BE? "We browse along with our heads down, nibbling at the little ideas next to us."

DR. SOCKMAN KNOWS LIFE

DR. RALPH W. SOCKMAN—distinguished author, lecturer, and pastor of Christ Church, Methodist, New York City—is known to millions of Americans as preacher of the National Radio Pulpit. During the eight months of each year that he ministers to this program he is heard over a network which varies Sunday to Sunday from forty-six to sixty-seven stations. He is said to have "his fingers firmly on the pulse of modern man." And well he must, for he receives some 25,000 letters a month from his nation-wide parish.

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the Middle Ages resulted. His Little Brothers of the Poor spearheaded the attack which led to the collapse of the feudal system.

4. IGNATIUS OF LOYOLA, the Saint of Will Power. He repudiated the calls of cynical Spanish court life to establish the Order of the Jesuits. In working out his famous *Spiritual Exercises,* he used the most horrible stagecraft of hell in order to produce a vivid visualization of evil, so that the difference between good and evil remained indelibly burned upon the novice's soul. His Order of the Jesuits, disciplined by the most severe means, became the first really modern organization and emerged as a world power during Loyola's lifetime. Carlyle condemned the gospel of Loyola as "the most fatal of all time." Napoleon forbade every sort of reference to the existence of the Jesuits. Pascal, Racine, President John Adams, Dostoevski and other great leaders were their detractors. Kepler, Leibnitz, Rubens, Molière, Mozart and Lope de Vega were their staunch friends. Hardly an important social or political movement in the past four centuries has been without the active participation of the Jesuits.

5. THERESA, the Saint of Ecstasy. Rising out of a twenty-five year seige of illness, Theresa became the reformer of the Carmelite Order. Building upon uncompromising poverty, she opposed the intrenched corruption of Spanish Catholicism to restore the convents to their original purposes. She influenced profoundly the Jesuits and other Catholic orders and gave to the world three classics of mysticism: *Vida, Way of Perfection,* and *The Interior Castle.*

For Protestants, of course, the lives of Angustine and Francis will hold greatest interest, though Mr. Fülöp-Miller says nothing new about these saints. As a Catholic, the author probably did not care to discuss adequately Augustine's profound influence on the Reformation, nor Augustine's position as a patron of a resurgent Protestantism today. Protestants will also be at a loss as to how to accept the queer mixture of fact and legend in the life of Francis. This same queer mixture obtains in the story of Anthony. Perhaps the most difficult saint for Protestants to understand is Ignatius, whose teaching that the "end justifies the means" is a constant source of debate.

The scholar will discover inaccuracies in the book—for example, the assertion that Luther proclaimed his schism in the year 1515 (p. 331). The book also neglects important events in the lives of the saints. These two weaknesses are inevitable, however, in a book that tries to cover so much material in 446 pages. Perhaps it is also inevitable that the author's generalizations would sweep over too wide a territory; for he has tried to tell of the influence of the saints upon succeeding generations and centuries.

For all its limitations, *The Saints That Moved the World* is a book which will prove helpful to any reader with an open mind. The author has done a good job of tying the story of the saints' lives together, showing how there is a connecting thread running through their varying experiences. We need more biographies of this type.—***Woodrow Geier.***

Beginnings of a Society

HOW METHODISM CAME, *by Ruthella Mory Bibbins, edited by Richard L. Shipley and Gordon Pratt Baker. The American Methodist Historical Society of the Baltimore Annual Conference, 190 pp., $1.75.*

MRS. BIBBINS, the wife of Professor A. B. Bibbins of Gouchester College, became an authority on Maryland History and the early period of Methodism in America. This book, while it opens with the Wesleys in England, is more concerned with American Methodism, with a special endeavor to place Robert Strawbridge in proper perspective. Mrs. Bibbins had collected a large array of material, but her death came in 1942 before its publication. Shipley, former editor of the *Methodist Protestant Recorder,* and Baker have done a painstaking job of editing.

Strawbridge arrived in Maryland in the fall of 1759, 1760 or 1761, on one of the three trips of the Salford and the Sharpe, vessels plying between the British Isles and Annapolis. Michael Laird, familiar with the Strawbridge family, says that it was in 1760. Strawbridge began at once to preach. He baptized Henry Maynard, then four or five years old, in 1761 or 1762. He formed the first Methodist class, with six persons, and a society of twelve or fifteen in 1763. He was instrumental in erecting the first Methodist chapel in America, the Log Meeting House, built in 1764.

Philip Embury came to New York in 1760, joined the Trinity Lutheran Church, became the parish school teacher, and had his children christened there. Mrs. Bibbins substantiates this by reference to that church's records. Barbara Heck came upon a card party, at which Embury was not present; and it was this which aroused her to plead with Embury to begin to preach. He began in the fall of 1766.

At the Christmas Conference, the names of at least thirteen Maryland preachers are listed as having been present, and Dr. Abel Stevens is authority for believing that at least ten others were there from Maryland. Six were known to have come from Virginia, with a possible six more. Only John Dickins was from New York, and no one was listed from Philadelphia. The church membership in 1784 was 14,988; 1,607 resided north of Maryland and 13,381 lived below the Pennsylvania line.

Mrs. Bibbins quotes Dr. C. J. Little, former president and professor of Church History at Garrett Biblical Institute: "I care little whether Straw-

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bridge or Embury has priority, for their movements were distinct and separate, having little to do with each other. I do not think the New York branch would have been permanent of itself. Asbury had the way prepared for him in the South, and much of his success depended upon the preliminary work of Strawbridge. Whoever has the priority, the success of Methodism came from the Baltimore branch." The author states that Embury's work died out during the Revolution and had to be resuscitated by the spiritual forces from Maryland.

Other interesting sidelights in the book are to be noted. Tradition says that Strawbridge was ordained by the Rev. Benjamin Swope of the German Reformed Church. John King is said to have been the son of the Bishop of Oxford. President George Washington personally thanked Valentine Cook, Thornton Fleming, and William M'Lenahan, three Methodists who helped to put down the Whiskey Rebellion. Bishop Coke was severely criticized by British Wesleyans for his part in presenting our Church's address to President Washington, but he was defended by Asbury. *How Methodism Came* discloses a large amount of research, throwing new light on the opening chapters of Methodism in America.—***G. F. Hubbart.***

Mormonism and Modernity

NO MAN KNOWS MY HISTORY, *by Fawn M. Brodie. Alfred A. Knopf, 476 pp., $4.*

CHILDREN OF THE COVENANT, *by Richard Scowcroft. Houghton Mifflin Company, 292 pp., $2.50.*

THESE BOOKS stand in the tradition of E. E. Ericksen's *The Psychological and Ethical Aspects of Mormon Group Life*, published in 1932.

The authors manifest the ability to view their faith objectively, and a willingness to use the techniques of modern scholarship in studying it. While there is a degree of disillusionment with ancestral beliefs, there is little evidence of search for a more spiritual faith. The real "Mormon menace" lies in the possibility that these well-trained leaders, and others like them, may join the already swollen ranks of religious indifferentists.

Mrs. Brodie, the young woman who writes *No Man Knows My History*, is the wife of a professor at Yale University and was born in and partially educated in Utah. She makes discriminating use of court records and unpublished manuscripts, many of which escaped the notice of earlier biographers.

Some of the conclusions reached will afford scant comfort to her former coreligionists in Utah; and members of the Reorganized Church at Independence, Mo., will be greatly upset by the convincing evidence that the prophet had no less than forty-eight plural wives. Their contention that he neither preached nor practiced polygamy is seen to be wholly without foundation.

Mrs. Brodie believes that the "vigor and tenacity" of the Mormon Church are due in part to the "Smith legend" but even more to the "evangelical socialism" which he established. The workers now "finance the church, advertise it, and do everything but govern it." Her book is both authoritative and stimulating.

Children of the Covenant is a first novel by a young man who is an instructor at Harvard University. It deals with family life in his home town of Ogden, Utah. The story revolves around the efforts of a returned missionary to find a satisfying place in society which of course means securing a job and a wife. While deficient in action and suspense, and only fair in character-delineation, the book is superior in its intimate feeling for local color and atmosphere, both secular and ecclesiastical.

The tensions considered are those which arise between Mormon families of high and low degree and, more importantly, those which are produced when sophistication comes in contact with traditional mores. In following the "Word of Wisdom," Mormons have come to regard cigarette smoking very much as the Methodists of an earlier day thought of dancing. Hence the author's apparently excessive attention to the practice.

The outcome of this battle between "Zion" and Hollywood is veiled in uncertainty. The reader is left to hope —or fear as the case may be—that the latter may win as it has already won in other conflicts with Jerusalem, Rome, Geneva, Canterbury, and Epworth. Religionists who insist upon tying their barks up to floating docks must not be surprised if later on they find themselves adrift upon uncharted seas. Aspirants for sainthood would be well-advised to select marks of distinction that are inward and vital rather than outward and trivial.—***Edward Laird Mills.***

Christ, and Modern Man

IN HIM IS LIFE, *by Robert H. Beaven. Abingdon-Cokesbury Press, 188 pp., $1.50.*

Do the old concepts of the Christian faith really have any direct significance for modern man? Answering this question, the author writes in a lucid manner, bringing a fresh emphasis to the major facts of theology, namely the Trinity, God, man, sin, Christ, salvation, and the Church.

He uses his own experiences to illustrate what these truths can mean to modern man. I particularly remember one illustration that he used to grand advantage in describing just what the idea of the Trinity signifies. It dealt with a college student's description of his girl friend. To me, one of the most rewarding contributions from reading this little volume was his indication of the two extreme interpretations of sin which have been within the Christian tradition—the Fall theory and the Modernist explanation. He turns the spotlight of realism upon each of these,

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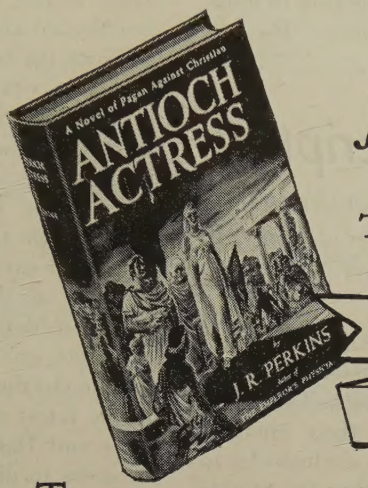

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giving both the values and the limitations. Then, he proceeds to show how we may have the best of each view, without being limited by "labels." Beaven's terse definitions such as this one on salvation—"man living in response to God's abiding fellowship," have the ability to make us think pointedly.

He reminds us that if the Protestant minister is true to his calling, he comes to his people not just with a revelation *about* God but with a revelation *of* God. Real evangelism, he adds, is not an attempt to convert others to our own beliefs. It is "simply the proclamation of God's gift, an *invitation to others to share his fellowship in response to him.*"—***Wilson O. Weldon.***

Doctrine of the Trinity

THE TRINITY AND CHRISTIAN DEVOTION, *by Charles W. Lowry. Harper and Brothers, 162 pp., $1.50.*

This book is the eleventh in a series of Lenten devotional books that have increased in popularity with the passing years. This is the first book to be selected by both the Anglican Church and the Protestant Episcopal Church in the United States for Lenten reading.

The author suggests that the doctrine of the Trinity is "a not inadequate summation of the principal teachings of the Christian religion." His main thesis is that "there is need of reiterated and insistent emphasis on the point that the doctrine of the Trinity did not come into existence as a flight of metaphysical fancy or as the result of a disposition to revel in interesting but inconsequential paradox. It came into existence as an integral accompaniment of certain unexpected events that shook, first, the souls of a few elect men, and then the world itself, to the foundations." In the first four chapters is a theological philosophy of the doctrine of the Trinity, and the last two chapters are addressed to the practical results of this doctrine in everyday life. The author suggests that these last two chapters be read first if the going is too stiff in the first part of the book.

The book shows evidence of painstaking scholarship, and reveals the author to be thoroughly conversant with the best literature and thought in this field. It is not always easy reading, but for one who wishes to have a clearer understanding of this central doctrine of the Christian faith, these closely-reasoned pages are highly commended. It may not become a popular book, but none will deny its significance as a contribution to modern religious literature.—***W. E. Phifer, Jr.***

Unity in Scripture

THE OLD TESTAMENT: ITS FORM AND PURPOSE, *by Lindsay B. Longacre. Abingdon-Cokesbury Press, 264 pp., $2.*

For several years Old Testament scholars have been dissatisfied with themselves and their work. They have come to realize that their energies have been given too exclusively to analyzing and dissecting in minute detail the library of literature called the Old Testament. They have been so busy studying the trees that they have failed to see the forest. Consequently, the question is now often asked: "Is there a unity in the Old Testament which we have missed?"

This volume undertakes to give an answer to that question; or, to be more precise, it undertakes to point out the several *unities* in the Old Testament. It is done in the course of presenting a popular synthesis of the results of Old Testament research since the time of Astruc. The author was for thirty years professor of Old Testament in Iliff School of Theology.

The reader will be surprised at the point at which this work begins—with the Book of Deuteronomy. The reason for selecting this point of departure is that the authors of Deuteronomy were the first to have the "Bible idea,"—that is, the notion that the authoritative will of God can be set forth in a written book. The Deuteronomists also were responsible for the first unity in the Old Testament, since they wrote or edited Joshua, Judges, Kings and other books.

Professor Longacre is on sound ground in beginning with Deuteronomy. In the most recent large introduction to the Old Testament, R. H. Pfeiffer has asserted that, with the appearance of Deuteronomy, a book was canonized as sacred scripture for the first time in history. One should realize, however, that the "Bible idea" has its roots in prophetic oracles of an earlier time.

Subsequently, a "second Bible" was produced by the Priestly writers. They wished to write the history of pre-Mosaic and Mosaic times, and to set forth the law; whereas the Deuteronomists were primarily interested in post-Mosaic times. Together, the work of these two groups forms a large segment of the Old Testament.

Professor Longacre continues by pointing out that both of these Bibles preserved early traditions (known to scholars as the work of J and E). He then devotes a chapter to the prophets, one to the Wisdom writers, another to the Psalms, and a chapter to the latest writings (chiefly Chronicles and Daniel). In each of these, he seeks to discover the fundamental unity of viewpoint.

Two final chapters are devoted to discussion of the backgrounds of interpretation, and of the "living voice of the Old Testament." Pastors will find these chapters of great interest and importance; for the author discusses, very frankly, disturbing questions (such as the presence of miracles and legends in the Old Testament); and he tries to define the present-day importance of the book. He correctly emphasizes the fact that it is more important for us to find God than to find the Old Testament; therefore, the Old Testament should be used as a means of finding God and not as an end in itself.

This volume is full of mature insights, and should prove valuable for those who know well the Old Testament, as well as for those who wish to make a better acquaintance. It comes at the end of an era of "liberal" research into the Bible. Scholars of the future will concern themselves more with the over-all unity of the Old Testament, and the Bible as a whole, and with defining more accurately how one may find the Word of God within the written word of the Bible.—***J. Philip Hyatt.***

ONE ship drives east and another drives west
With the self-same winds that blow.
'Tis the set of the sails and not the gales
Which tells us the way to go.

From **The Winds of Fate** by Ella Wheeler Wilcox. Used by permission of W. B. Conkey Co.

SAILING SHIPS are able to harness the winds and move in whichever direction they choose because of the "set of the sails."

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Rogationtide

¶ *And whether one member suffer, all the members suffer with it: or one member be honored, all the members rejoice with it. Now ye are the body of Christ, and members in particular.* ¶ Out of a time of earthquake and terror in fifth-century Gaul, a period of rogation (or beseeching) came into use—on the three days preceding Ascension-tide. From the observance of these days developed Rogate Sunday, the fifth Sunday after Easter, which was the traditional day for the loyal Christians, with their pastor, to walk the whole circuit of the rural charge in a "perambulation of the parish." ¶ Rural Life Sunday, with its roots in the Rogation days, came to be set apart in 1929 for special emphasis on the meaning of Christianity for the rural community, and for observing the spiritual values inherent in rural life. In special prayers, God's blessing is asked for those who till the earth and for the fruits of their labor. ¶ It is the communal life of the country which represents face-to-face relationships and interdependence of its members, that is lost in our present-day complex, industrialized civilization. There is a spirit here which needs to be maintained by the Church; for it is our daily relationships with our neighbor that bear heavily upon our relationships with our neighbor countries—in all the world. Together we suffer, or together we are able to rejoice.